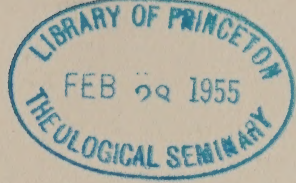


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APOLLONIUS OF TYANA

Founder of Christianity

by

ALICE WINSTON



Vantage Press, Inc., New York

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Library of Congress Catalog Card Number: 54-9141

MANUFACTURED IN THE UNITED STATES OF AMERICA

FRAGMENTS

FROM THE LIFE OF THE ILLUMINED ONE,
APOLLONIUS OF TYANA
AS TAKEN FROM THE AKASHIC RECORDS

by Philo and Celeste

Recorded by Alice Winston

DEDICATION

This little tapestry of thoughts has been woven for you, beloved, with a desire to inspire you with the joy of living in the eternal NOW, which bridges the past, present and future, making all perfect and complete. Some of the threads that we have woven so carefully for you may not receive the same response in your heart as the more colorful ones. However, through them all the magic Power of Love may be felt, if you will but open your heart to its message. Through it may you become more conscious of the Over-shadowing Love Which penetrates all life in its many aspects and permit its beauty and harmony to express through you.

PHILO

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FOREWORD

THIS is the true teaching concerning the life of the Christ as my teacher, Philo, has revealed it. May he who has spiritual perception read with the understanding of Spirit, setting aside all preconceived ideas concerning the great Master. Each must decide within his own heart if this revelation can be acceptable to him.

These glimpses from the Akashic Records touching upon the various incidents in the Life of Apollonius of Tyana were given to a small group of earnest seekers after Truth during the years 1932, 1933, and 1934 by Philo, a Venusian, through the clairaudience of one known as Celeste. With Philo's assistance she was able to raise her consciousness to the higher mental level and read the *true* Akashic Records upon the "unseen canvas of the Book of Life," as described by H. P. Blavatsky in *The Secret Doctrine*. Also assisting her in this work was an eminent teacher and lecturer whom we called "Hermes." He wished to publish this work, but passed out of the body in 1940, having only classified the material and written an introduction, which is included in this volume. Celeste gained her liberation from earth life in 1951.

Through twenty years of close companionship with Celeste and dedication to Philo's work with the group, I wrote down the words spoken by Celeste as she voiced the thoughts which Philo breathed into her inner ear on those high levels of consciousness to which she could raise herself through her selfless, dedicated yearning to bring the *truth* to humanity. This is the first little book of Philo's teachings and it comes to you with his blessing, as well as the deep love of Celeste, Hermes, and your recorder.

A.W.

PREFACE

by Hermedes

THIS book is a contribution to the origin and true teaching of Christianity, both as to its Founder and the Philosophy which He gave to this soul-sick and heartbroken world as an eternal heritage, a priceless pearl of Wisdom. The statements herein are in no sense dogmatic but, rather, suggestive. They are presented with the hope that they may assist the earnest student of Christianity, allay many of his doubts and fears, and thus bring into his life peace, joy and love, as well as an understanding of the truth which liberates the slave from the shackles of dogma, superstition and ignorance.

The problem before us is one of the most baffling and complicated enigmas in the history of comparative religions. To the orthodox uninformed Christian the very thought of questioning the Gospels is unthinkable. The unbiased student, however, finds himself immediately involved in a seemingly hopeless maze of contradictory statements, theories and dogmas which so confuse and discourage him that he abandons his search with a heart filled either with sadness or with agnosticism. The following are some of the extraordinary discoveries and problems that confront him.

First, he is told by the orthodox Christian of the old school that everything recorded in the Gospels must be taken literally; that it is the truth and nothing but the truth and he must believe in it wholeheartedly if his soul is to be saved from hell-fire. Next, he is informed by the liberal school that he is not to believe *everything* and certainly should not take literally much of what he reads. He can eliminate the virgin birth, the so-called miracles and other unscientific statements,

for modern science has proved they cannot possibly be true.

Then, he contacts the Christian Scientist who affirms that the miracles are true—all of them—but that the vicarious atonement, the partaking of bread and wine at the communion table of our Lord, the doctrine of eternal hell-fire and other dogmas are not true. He states that the Bible must be spiritually interpreted and that there is a *key* to the Scriptures.

Our student then learns from the atheist that there is *no God*; that Jesus, the Christ, is a myth and the whole story of his life is false. But the agnostic disagrees with this position and states that this attitude is too radical—that there may be some truth in the Gospels, but that he has not been able to separate truth from error. All this is very confusing, but our theoretical student proceeds with his research, and another school of thought informs him that much in the New Testament is beautiful and true, but that there is no historical evidence that Jesus ever existed and so he must eliminate the Master from his philosophy. “After all,” he is told “your salvation does not depend on any *man* claiming to be the Son of God.” But this does not satisfy him, so he pursues his studies and finds there is a large group of students who believe that Jesus did exist, but that he was only a good man, a teacher, healer and prophet, though *not* the only begotten Son of God. Our student is now thoroughly confused, though not discouraged, so he delves deeper into the maze of opposing statements and dogmas.

Next, he encounters the devotees of the esoteric school, the occultists, who teach that there is both an esoteric and exoteric interpretation of the Gospels, an inner and an outer teaching, the historical and literal and the esoteric and spiritual. They affirm that Jesus did live and was a great Master. “But be careful!” he is warned by another group. “Do not delve too deeply into the esoteric teaching, for it is largely theoretical. The Synoptics, Mathew, Mark and Luke, are a dramatization of the Mysteries, and who can be sure as to what these Mysteries really are? They have been long hidden and may not be revealed to the world for ages and ages to come. Forget the Mysteries, don’t worry about them—just live a moral life and be happy.”

Then, some of his friends insist that part of the Gospels are history and part, allegory. Therefore, he should study the allegories together with the symbols and the numerology associated with them. Thus will he discover the truth and find peace and salvation. But still he is not satisfied, and, being rather persistent, he refuses to be either coerced or discouraged.

Next, he gets a thrill by being told Jesus was really Apollonius of Tyana, a Greek philosopher and magician, but that he was not really a Master. "This is partly wrong," he is told by other students whom he has recently met. "Apollonius was Jesus the Christ and He was actually a Master; He healed the sick, performed many miracles and traveled in many countries." "Yes, this may be true," he is told by others, "but Apollonius is not Jesus—in fact, Jesus was an entirely different teacher."

Then, he meets friends who were members of the "Order of the Star in the East" and they tell him Jesus was a wise and holy man, but not a Master; that he gladly gave his body to the Master for three and a half years, so He could deliver His Message for the salvation of the world. Our friend is now led to a study of Krishnamurti's message. He learns that Krishnamurti dissolved the "Order of the Star in the East" and teaches that one must look *within* for peace and liberation and not be misled by various organizations and authorities. The Beloved within each soul will guide that soul unerringly.

If the reader has had any or all of the foregoing experiences he is invited to read the following pages of this work, which suggests that the so-called Jesus *was* actually Apollonius of Tyana; that the proof of this astounding statement has been discovered through the reading of the Akashic Records, which Records do exist, although not generally known, especially by the average student. The Akashic Records can be unerringly read by a trained expert possessed of faculties still dormant in the undeveloped individual. There are true Akashic Records and also false Records, which confuse and mislead the student, making it necessary to disentangle the

true from the false, which we feel this book has accomplished.*

The great Master, Apollonius of Tyana, was a Greek, born of Greek parents and educated in Greece. He was none other than That One known as the Lord Maitreya, Who incarnated earlier as Krishna and Guatama Buddha and He is the Lord Christ, known to the Christian world as Jesus. This book reveals that He was conceived and born as are all human beings, that He was an extraordinary child and performed miracles of healing when He was but seven years of age.

The Akashic Records also inform us that Apollonius traveled in Palestine, Persia, India, China, Egypt, Italy and Spain, meeting the wise men of that era and leaving in the various countries valuable records of His visits. He was initiated in the Sphinx and entered the Great Pyramid for important work. The Pyramid at that time contained many wonderful scientific instruments and priceless records. On all His journeys He was accompanied by His beloved disciple and friend, Damis, who was with Him when He discarded His physical body. The love which Damis had for the Master was beautiful and inspiring and fully corroborates the allegorical accounts as given in the Gospels where St. John exhibits the characteristics possessed by Damis. The Master laid down His physical body in a Temple in Greece at a ripe old age and appeared to His disciples and friends on numerous occasions after His passing.

If the student will carefully study these glimpses into the Akashic Records he will naturally arrive at the momentous conclusion that the four Gospels of the New Testament are a dramatization and allegorical presentation of the life and ministry of Apollonius of Tyana and hence in many parts should not be taken literally. This conclusion will solve many mysteries and provide much food for thought and further investigation in the fields of esoteric Christianity, compara-

* It might be stated in passing that in the Akasha or Ether, both truth and error are recorded. For example, if you state 2×2 equals 5 that error will be recorded in the Akasha. To read truth the aspirant must raise his consciousness to the higher mental plane.

tive religion and universal Truth. For, when the Bible is taken literally we have a baffling mixture of:

- 1—Truth and error.
- 2—History and allegory.
- 3—Reality and drama.
- 4—Science and speculative astrology and numerology.
- 5—The esoteric and exoteric.
- 6—Initiations and mysteries.
- 7—Interpolations and mistranslations.

All of which account for the two hundred or more Christian sects, confusions, agnosticism, atheism and a woeful lack of understanding between the devotees of the various world religions. This sad state of affairs prevents the advent of peace on earth and the Brotherhood of man. To bring a measure of peace and love to troubled souls is our heartfelt desire and prayer.

Hollywood, 1935

INTRODUCTION

by Philo

ONE needs to be very level headed when he begins delving into the Mysteries and continually fall back upon his reason or he will be swung hither and thither, like a leaf blown by the wind. Your understanding of any occult or mental work will assure you that whatever you focus your will upon, to that point your attention gravitates. If you are out of the body you will travel to that point by sheer force of your thought and will. One who aspires to read the Akashic Records should attune his mind to the real and he will automatically rise to the level of Truth. Consequently it should be very clear to the discriminating mind, after reading these fragments taken from the true Akashic Records, as to which version rings true—this or the account in the Christian Bible.

We can assuredly trace, check and countercheck the Akashic Records of Apollonius of Tyana. The Master is recognized as having incarnated under that name at a particular time, for there is historical proof of that. Any trained clairvoyant can see the same thing when the Akashic Records are investigated. It is therefore possible to check and compare notes. There is an historical Record which is correct, also a false belief or tradition concerning the actual events, which is found in the lower astral records. We of the White Lodge are given the key to the historical Record. This Record, as I have seen it, shows that Jesus, the Christ, and Apollonius are one and the same. The so-called Jesus was a Greek and, in fact, *was* Apollonius of Tyana.

Apollonius spent a great part of his ministry in Jerusalem. He also traveled in India, Egypt, China, Persia, Italy and Spain. He traveled through the different countries, much as

Krishnamurti has done for many years. He was particularly anxious to deliver His Message to Palestine. You can plainly see why His teaching was more readily accepted by other nationalities. He lived approximately ninety years and died a natural death. He was not nailed to a cross. The so-called crucifixion of Jesus was actually a Greek Initiation ceremony. He withdrew from the masses for a time but had a long career of service and in the latter years those who were more advanced in their thought followed His teachings in private. Before He passed on He taught others to carry on the Message.

The erroneous information which is taken apparently from the Akashic Records is readily explained by the fact that those who are seeking information hold to looking up the Record of Jesus. As there were many by that name during the period of Apollonius' life and afterward, you can understand how much wrong material was gathered. They were true Records—but not of the Master. If they had concentrated on Apollonius of Tyana they would have received the true teaching. There are at least four individuals by the name of Jesus mentioned by Josephus, but none of them is the real Master. The name was used because it was so common, just as Mary and Joseph were also common names.

Referring to Jesus and the story that He was an Essene Monk, there is confusion of truth and untruth in this theory. Apollonius, being a real character whom you can trace in history (and do not have to take hearsay for His origin) traveled in India and through the various oriental countries, studying and teaching—but teaching more than He ever was taught. He passed through many Brotherhoods, including the Essene. You will find they all have records of this teacher.

It is natural that there should be strong and influential schools of pseudo-occultists, for there are many people on earth and on the astral plane who believe the false account of the life of the Master Apollonius. They feed that school with their thoughts, just as the less-evolved American Indians build their Happy Hunting Ground. For them this will exist on the astral plane as long as they need it. When they have evolved out of that thought the Happy Hunting Ground will disintegrate.

Certain schools and occultists, when reading the Akashic Records, get a different idea of Jesus through misinterpreting the illumination. The illumined One ascends into Spirit. The Theosophical and Rosicrucian idea is orthodox. The so-called Jesus, or Apollonius of Tyana, was actually a reincarnation of the Buddha. To me, having worked with the Great Ones, it appears hardly feasible for One so great as the Lord Maitreya to enter into a physical body for three years. He is greater than Christ, as understood by the orthodox Christians. The Lord Maitreya is one of the Three Who govern the Great White Lodge.

There is a semihistorical "Life of Apollonius of Tyana" by Philostratus, who inserts folklore and mythology into his story, just as the lives of Krishna and Buddha have been played upon. Hence you must disentangle the historical facts from the mythology. It was written for the people of his day. Now the world should be ready for the true story of Apollonius of Tyana. The mass mind is much more awake now, and the publication of the true account of His life should create a further awakening.

In "Apollonius of Tyana" Philostratus does not mention a visit to Palestine. It is quite possible that the orthodox Christian Church suppressed that portion of the account and it is probably stored away in the archives, where it is immune from the eyes of the "vulgar." To put over the supposed historical accounts, as recorded in Matthew, Mark, Luke and John, it would be necessary to censor everything which might in any way confuse the minds of the orthodox devotees of Christianity. It would have been an easy matter to remove that portion of the Life of Apollonius which was spent in Palestine.

The world would have had a complete record of Apollonius of Tyana if the Alexandrian libraries had not been destroyed. The Bruchium and Serapeum libraries contained over seven hundred thousand rolls of manuscript. The history of Apollonius, by Philostratus, escaped the overwriters of the Bible. It was evidently hidden by one of the monks who was working on the transcription. Presenting the Christ as a Greek did not fit it with the plan of the overwriters.

A great lack of understanding exists, in fact, gross ignor-

ance is displayed in claiming that great soul, Paul, was not a disciple of the Christ, or Apollonius of Tyana. This want of knowledge is also a hindrance to his teachings. In the first place, Paul was as closely allied to the Christ as those who met Him in the flesh, for he met Him in the astral at the time of His Illumination and afterward. Had it not been for Paul the world would have had none of the actual esoteric Teachings. It is regrettable that humanity does not possess them pure and intact, for Paul was a mental giant, as well as a deep occultist, and the original text was beautiful.

The esoteric student naturally wishes to know the origin and identity of the overwriters and historicizers. The average student does not care to know the source of Christianity; simply what he believes to be truth is sufficient for him. The gnostics were the controlling minds in connection with the Christ-drama. The Initiations are a combination of definite occult knowledge and actual demonstration of that knowledge. The Christian Gospels, Matthew, Mark, Luke and John, are in reality a sacred drama, similar to the Greek dramas. The literal or orthodox interpretation of the drama is erroneous. The Gospels are known by occultists and mystics to be the overwritten, historicized aspect of the esoteric teaching in respect to the Footsteps on the Path, represented by the nine lesser and the four greater Initiations. This drama (the four Gospels) was more or less "doctored" by the Church Fathers. Bear in mind that Philo of Alexandria, Origen, Gregory the Great, Clement of Alexandria and others had the "vision."

The characters, as given in the Bible, have been camouflaged. While Peter assumes a character of considerable temperament he was in reality a strong soul, nor was Judas altogether bad. From the Bible account it would appear that the whole group were in straightened financial circumstances, which is quite untrue. The authorities, including the author of the work entitled, "The Crucifixion of Jesus, by an Eye-Witness," all disagree in their accounts of the Master, which is to be expected.

To the earnest student and Truth-seeker orthodox Christianity is discouraging and baffling. That is why the Solar Logos has inspired some great minds to straighten things out,

for humanity is quite ready for the truth. Never in the world's history have there been so many advanced souls teaching the inner Mysteries—and yet, never at any time has the Truth been so garbled as it is in the present age. The Christian Bible presents the exoteric story of the crucifixion and the resurrection, where the stone was rolled away from the door of the sepulchre. This has reduced Christianity to a travesty on religion, for it is a far cry from the Teaching of the Master. The Gnostic fragment, known as the Gnostic Crucifixion, was wrongly interpreted by the exoteric teachers.

It is evident that the historicizers, or overwriters, drew on many sources to weave the drama around the historic character of Apollonius of Tyana and His followers. In this book we will show that Apollonius was not put to death on a cross at the age of thirty-three, but very quietly, and unknown to the world, at the age of ninety discarded His physical garment in the quiet sanctuary of the Temple in which He had given His early teachings of philosophy. Why certain orthodox sects should want a fairy story of that great Spirit in Its last phase of Masterhood on the planet is inconceivable to me, for it is not logical. It does not tie in with the ancient teachings from any standpoint. It is not the logical trend of the evolution of the soul to Masterhood. The death on the cross suggests anything but Masterhood. In a way, orthodox Christianity has failed, for the Message of the Master was one of Love and not fear.

If the Truth concerning Apollonius of Tyana could be grasped by mankind it would remove a deep-seated misunderstanding and unite many of the people of the world, for Apollonius was Krishna, Buddha and the Christ. The most bigoted religion is that built around Jesus, the Christ. The Buddhists are more amenable to the teaching, since the oriental religions were not founded upon an untruth, a misconception, as was the so-called Christian religion. The Buddhists do not make a martyr of their Master, nor would they enjoy visualizing Him dangling from a cross. They do not need that astral thrill. If we can take Jesus down from the bloody cross and wipe away that vision from the Christian thought, it will have a tremendous transforming power. It is such a travesty on Love. The picture of the crucifixion and

emancipation through the shedding of blood has been so emphasized that it is almost indelibly placed in the formula of the average Christian. Unfortunately it has its counterpart in the Akashic Records, which adds to the force of its power over the imagination. It is quite a task to clear it out, as innumerable Christian devotees claim to have seen visions of their Lord being crucified on the cross, as well as many other episodes related in the New Testament. Of course they are thought forms built up by the devotees themselves or viewed in the Akashic Records of their false beliefs. Certain forms of religious mania would also account for many of the phenomena of this nature. Occult students should carefully investigate all such visions and place them in the proper category. Students should not be misled into believing that, because a vision is seen by someone and recorded by the church as truth, it is necessarily true.

The early Records of Lemuria show that the foundation of the Race was laid in Brotherhood. At that period more emphasis was laid on the community than on the individual, so we realize that, figuratively speaking, the Race was born in the cradle of Brotherhood. I refer to that period in the very beginning when man received his spark of divinity and the "cradle" was being "rocked" by the Great Ones. In the world today we see how far man has strayed from the ideal of Brotherhood, and as with the individual so with the Race. After having gained its necessary experience it will naturally flower into universal Brotherhood and express in a much more beautiful realization the thought surrounding its birth. It will bring about a much more highly evolved flowering; its fragrance will be rich and the coloring more beautiful from the experience gained in its journey through the centuries. It is man's destiny to express Brotherhood.

It is a beautiful thought, that man cannot escape the marvelous realization of his oneness with the Absolute and with his brother. No matter how many bypaths he may tread, he will eventually find himself at the point from which he started, ONE with the Absolute and Its many manifestations. It is an inspiring thought. It is the *one anchor* to which we can hold and eventually we shall all arrive at the sacred Portal of Liberation from the planet and find ourselves in that Great Unity, the Source of our being.

APOLLONIUS

OF

TYANA

Founder of Christianity

THE BIRTH OF APOLLONIUS OF TYANA

BEFORE us lies a scene of surpassing beauty. A large three-story house with characteristic Grecian pillars, surrounded by a colorful garden, is set in a grove of tall trees. At one side of this garden there is a semicircular pergola built around a lovely pool which is filled with brilliantly colored water lilies. There is an air of expectant gaiety about this beautiful setting with its profusion of flowers and shrubs. One feels that Nature has never before been so lavish with her abundant beauty in color and perfume. The blossoms include all the delicate pastel shades, as well as the more brilliant hues, and the vines which cover the pergola are rich with sweet-scented flowers. The atmosphere is vital and alive with all the beauties of Nature. There is the flash of birds in flight as well as their graceful movements in the trees and around the pool. Through their lilting songs they seem to be pouring forth a paean of praise and adoration to the Giver of all good.

A young woman, an expectant mother, is seated in the pergola. She is very beautiful and there is something very holy about her lovely young face. Not only her face but her body expresses beauty, grace and holiness. Nature all about her seems to feel the benediction of her presence and many of the birds flying around the pergola are drawn to her. They nestle on her hands and on her shoulders for a moment or two, then fly away full of joyous song. She is a perfect Greek type, tall and well built, with lovely golden hair and deep blue eyes.

As she sits contemplating the great event so soon to take place in her life she has the conviction that it has great sig-

nificance, not only for her and her husband, but for humanity as well. Her intuition has been guiding her thoughts through the months of preparation, leading her to greater and greater heights of inspiration and joy. She knows within her heart this child will one day bless the world. One feels it must be this joyous, loving, inspired atmosphere which she carries with her that has inspired Nature to pour forth her most lavish beauty for the sacred event.

As she sits thus meditating in the heart of Nature, the sun's parting rays cast a halo of vibrant color upon the scene which is beautifully mirrored in the pool. Suddenly a Form of transparent whiteness appears at the outer edge of the pergola, blending so perfectly with the harmony of the evening that she is not startled. She greets her visitor graciously and He draws near, saluting her, then informs her that she will give birth to a son who is destined to become a World Teacher and who will require of his parents much love and understanding during his childhood. She joyously thanks Him and confides in Him her impressions regarding the child, then dedicates herself and the child to the Logos and this high Purpose. The white-robed One blesses her, giving her the assurance of protection and assistance during the time of birth, then departs.

She sits quietly contemplating what He has said when soon a beloved footstep falls on her ear. Shortly her husband joins her and they sit together for a few moments enjoying the beauty of the coloring all around them while she tells him of her experience. They discuss this wonderful occurrence, then, rising, he tenderly leads her into the house.

* * * *

Our next picture reveals a very touching episode. Apparently the Child has just been born, for the father kneels beside the mother in an attitude of blessing and comfort. The attendants have left the room and they are alone together. She lies upon a low couch with a beautiful smile on her face as angelic forms hover over her in blessing. For a moment the eyes of the parents are cleared and they see the Presences around them. The air is filled with music for the movements

of these beautiful Shining Ones express so much love and harmony that their motions sound like a miniature symphony. The father and mother hear this harmony and their faces glow with rapture. In fact, the mother is so lifted in consciousness she is scarcely aware of her physical form. There is a great Downpouring of Power upon them and, as the heavenly vision fades, he embraces her.

Two people enter the room, the physician and the nurse, who carries the wee Apollonius. As the father looks upon his little son again the music of the heavenly host is heard. He takes the infant and kneels beside the mother, placing the little form between them. As he does this a great Ray of Light descends upon them, which presents a most beautiful picture—this is the Nativity of our Lord. An aura of holiness emanates from the fair mother, the swarthy-skinned father glows with adoration and the beautiful Child looks like a fair lily, wrapped in his fine linen. The doctor and the nurse, standing apart, are deeply impressed by the loving devotion of the parents, but they are quite unaware of the beautiful scene in its entirety.

Overawed by the experiences of the last few moments the father leaves the room and, going to his library, he seats himself at a table, pondering upon this remarkable occurrence. He remembers the Visitor in the garden and that his wife has had several visions regarding the Babe. The prophecy seems to be fulfilling itself. Instead of bookshelves, a series of small niches are built into the walls of this library. Suddenly, the father rises and opens one of them, sliding out a little panel. Within, the space is long and narrow. He draws out a roll of papyrus and takes it to the table. As he unrolls it, we see it is an account of marriages, births and deaths in his family for a number of generations.

After finding the account of his marriage he picks up an instrument resembling a quill and records the date of the birth of Apollonius, the day and the month and the year, which would correspond in our reckoning of time as March 18, 110 B.C. After making his notations he dusts a powder over what he has written, rolls up the papyrus and restores it to the niche. For a few moments he sits quietly meditating, then takes a sheet of papyrus and begins setting up a chart, using

lines, figures and the date. Three triangles are placed across the top of the sheet. One represents the day, one the month and one the year. Then he makes a series of deductions through the use of letters as well as numerals, lines and cross lines. Below this he builds a geometric design in which he places a square. Drawing a circle within the square, he crosses it, making four triangles, then places an astrological symbol in each triangle. Underneath he writes the symbol and opposite the symbol his deductions. This is all done in ancient Greek. When he comes to the end he summarizes all. There are five deductions. Making the numeral "6" he writes his summary.

As he works he begins to feel quite excited, for it all corresponds with the visions the mother has had. He understands now that the vision of the angelic forms at her bedside was a prophecy, and the prophecy which he has worked out through his scientific calculations coincides, although it seems almost unbelievable. Now he writes the number "7" and goes back again to his diagram. At one side he sketches a pyramid, the base and four sides, placing symbols at the four points and the top. Then he works a dotted line from the center of the base line to the apex and above that he draws a circle, which rests on the dotted line. At the base of the dotted line he makes another symbol and above the apex he places the symbol of the sun. Then he comes down to his number "7" and writes his deduction at the base of the pyramid. Next he combines the symbol at the apex with those at the base, which makes his eighth deduction. The ninth deduction is very short, for now he sees that the culmination of the whole with the symbol of the sun indicates Mastery.

This man is a great soul and as he looks at his chart he is able to foresee the entire plan of that baby's life, as it is unfolded through the symbolism before him. His whole being thrills with the feeling of gratitude that he and his beloved are the channels through which this wonderful Teaching is to come to humanity, that they have had the privilege of giving this great soul a body. Breathing a prayer of gratitude that her consecration will be rewarded, he picks up the horoscope and carries it to her, for, of course, she must share his joy in what he has discovered. Stilling his tumultuous exhilaration for

fear of disturbing her, he gently enters her room, which is softly lighted by a radiance which glows from the walls. But she feels his presence and calls to him, for she knows he has been working on the horoscope. He seats himself beside her on a low hassock and, placing an arm around her, supports her so she can read the chart with him. She understands how to interpret it and they go over every part together, discussing the various points in wonderment. When they have finished both are thrilled with joy, although quite overcome with deep humility.

Again the invisible ones reveal themselves as they surround the happy pair and the same white-robed Being, Who came to her in the garden to foretell the birth of their little son, moves out from the angelic forms and speaks to them. His Presence is so benign, so softly beautiful, it fills their hearts with exquisite joy. The room is permeated with a sweet fragrance which is as incense, which seems distilled from the perfume of many flowers, but which, in reality, emanates from the throng around them. The tiny Babe, lying on a small couch somewhat removed from his mother's bed, awakens and appears to be listening to celestial music, for the voice of the white-robed One falls on the ears in tones of divine harmony.

He gives the parents another prophecy, of the great Message their son will give to the world. He tells them that, while Apollonius will be very precious to them, yet they will have very little of him in a personal way. Their first thought is of deepest gratitude for the Blessing of the ONE, the Great Source of their being, in granting them the privilege of creating the background and the foundation for this Messenger of Light, so first they dedicate him to That ONE, the Solar Logos; then in a surge of the fulfillment of joy in their hearts they dedicate him to the world.

As they go through this dedication a holy light enfolds the couch and the Babe, and the heavenly host chants a glorious mantram above him. There is an expression of glowing happiness over his baby features. As the father and mother dedicate him to humanity, they dedicate him not only to the humanity of their age, but to the humanity of all ages. With this blessing they extend the thought that there will always

be certain ones who will be able to grasp the Torch of Truth in his Message and carry it through all the illusion that might cover its beauty, as smoke sometimes covers the face of the sun. This thought is blessed and sent forth through the vibrational forces of the planet as a blessing to humanity by the Great One Who is in their presence, as well as by the heavenly host.

Now a wonderful occurrence takes place. This Being of Light blesses the mother and as He does so her body becomes perfectly whole. She arises from her couch and with her husband kneels at the couch of their Child. They are completely surrounded by a circle of the heavenly forms and the Great One stands within the circle with them. He places His hand upon the brow of the father, blessing him; then the Baby is blessed and as this is done something very unusual takes place in that little form. The whole vibration of the little body seems to be changed into a more radiant beauty so that it appears to be almost pure light. He then extends His hands in blessing over the three, father, mother and Child, and a unifying Force flows through them. It is seen as an etheric line connecting their hearts with a little ray of golden light, which forms a circle as they stand together beside the Babe. All the while the beautiful music pours forth, not only the sweet voices of the angels, but above them a symphony of exquisite melody, which softly dies away as the visitors withdraw. Then the father tenderly takes his beloved wife into his arms and they remain transfixed for some time before he gently leads her to her couch.

He sits beside her now, both lost in thought, for it is very difficult for them to break away from this tremendous experience. They scarcely dare breathe lest the spell be broken, and thus we leave them.

THE BOY APOLLO CONTACTS THE HEALING POWER

SEVEN years have passed and in that same beautiful garden we see a young boy of winsome sweetness, his short golden curls close cropped, and the laughing blue eyes are filled with mischief as he merrily chases a small white lamb. As they run down a ravine at the end of the garden somehow the child trips and falls over the lamb, injuring one of its legs. As he gathers himself off the ground he sees the little animal is crippled.

His whole contour changes with concern for his little pet and he hardly seems so young a child as he holds the lamb in his arms and begins caressing the injured leg. In fact, he feels himself quite changed for the moment, for a tremendous power surges through him in his intense desire to help the animal. As he sits caressing the little leg a magnetic force pours through his hands and he realizes a healing process is taking place. He continues gently rubbing the leg and in a few moments the lamb is able to stand and seems quite normal. As they walk slowly back towards the house the thought flashes through the little boy's mind that, having accomplished so much with one rubbing, two rubbings might be better. So he sets about manipulating the lamb's leg again and the same process occurs. The magnetic power flows through and his pet is greatly benefited.

This experience makes a very deep impression upon the mind of the young Apollo so that evening he questions his father as to what had occurred. The father, being of philosophical turn of mind and very wise, realizes the child has contacted the occult healing forces, so makes very plain to him that he has used a natural law which might prove very

useful and beneficial. Evidently the explanation satisfies the boy for, in his childish way, he passes over the matter and proceeds to think of more fascinating things. Being very fond of stories of adventure he demands something more to his fancy than a discussion of the more serious subject of occult law.

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A few days later we find him playing in the garden with some young companions. During the course of their game one of the children falls and receives a scalp wound which bleeds profusely. This so frightens the children that they know not what to do, but suddenly Apollo remembers his experience with the lamb and decides to experiment with his little friend. Had not his father remarked that this power might prove useful?

So, at his suggestion, they go to the pool and Apollo begins bathing the child's head. In making passes with his hands as he pours the water over the boy's head he again feels the inflow of power and, to his surprise, his little friend stops crying and the blood ceases to flow. Thus he has another experience with the healing power. Remembering his father's explanation he knows he is dealing with something quite natural and normal, so continues to caress his little friend's head and finds it gives great relief, so much so that the children are soon again at their play. Naturally this is all done in the childish manner of seven years, but with a deeper understanding than the average boy of that age. In flashes of consciousness he seemed much older, but for the most part he was just a very normal, joyous child of seven.

There were times when the healing power puzzled him, for, if he unconsciously touched the bud of a plant, it would immediately burst into bloom. Birds and animals were attracted to him wherever he went, drawn by his magnetic personality. It was very evident that the Ray of his Ego was in greater control and more fully imbedded in the child body than that of the ordinary soul. There were times when his consciousness was unable to comprehend the tremendous in-

flow of power from the Ego, and then again he seemed to grasp it fully.

He was recognized by all who knew him as a very unusual child, but his parents guarded him very carefully as they watched him unfold, for they knew of the great destiny which awaited him. Even though they had had the tremendous experience with the Great One and the angelic host at the time of his birth, yet they were often amazed and mystified by his demands for knowledge. At times they scarcely knew how to answer him, although his father was a very wise and learned man. They placed him in the care of a capable tutor and soon he was far beyond his years in his studies.

Occasionally among friends they permitted him to use the healing power which flowed through him so freely, but for the most part they kept him quite secluded because of his great gift. They realized it was best for him to unfold naturally, like any normal child, without undue strain on the young mind and body.

We catch a glimpse of him now, as an infant with a very high fever is brought to him for healing. The anxious mother asks Apollo just to lay his hand on the little one's forehead and she knows all will be well. As he does so the fever is almost immediately abated, the baby stops fretting and falls into a quiet sleep, so quickly has it been restored to health. There is an expression of wonderment and, to a degree, an expression of compassion on Apollo's face as he performs this act of healing. In fact, underlying the boyish nature, there is a feeling of compassion, even though he is of very vigorous nature, full of life and energy and constantly playing pranks. He is a very normal, healthy child, but for the moment, as he extends his thought of love and compassion, a tremendous power flows through him—the Downpouring of the Great Self of him down into the little physical plane consciousness of a small boy. Thus has Apollonius of Tyana begun his healing ministry.

THE YOUTH OF APOLLONIUS

AT the age of fourteen we find Apollonius a very prepossessing youth, fair to look upon, with strength of character depicted on his face and bearing which is quite unusual for one so young. Having gone far beyond his tutor and the schools of Tyana, his father has brought him to a Temple of Philosophy in Athens to study with the great philosophers of that age. We find him among a group of his teachers, five in number, whom he is questioning. They, in turn, question him, for his knowledge on some of their old theories is quite beyond their understanding. It is interesting to note the expressions of wonderment on the faces of these learned men at the wisdom with which Apollonius is endowed. The room in which this scene takes place is a classroom of considerable size. The boy is of strong, athletic proportions and it is quite evident he is leading a well-balanced life, for, although he is of a rather serious trend of mind, he is also quite active in sports.

Our picture changes and we see him in a Greek stadium with a group of lads of his own age running a race on a circular track. At the moment they are doing some practice work together, for there are no spectators. Athletics is a part of the regime at the Temple of Learning which he attends, and it is quite evident these philosophers have well-balanced ideas of education. Now we see him doing a pole vault. The bar is about five feet from the ground and, as the boys vault over it, they land quite far over on the other side. There is much good-natured banter and laughter as they exert themselves to the full extent of their powers in keen competition.

Another glimpse discloses them on an athletic field, playing with a large rawhide ball. The game seems somewhat like

English soccer. First, the boys are placed in triangular form, then they change to squares. One boy passes the ball to another, then there is a skirmish and it is thrown to another group. Four blocks form an enclosure at each end of the field and back of these enclosures are large open-mesh networks supported by poles. The object of the game is to get the ball into one of these enclosures, so there is much skirmishing as the ball is carried back and forth across the field. The ground is smooth and clean and the boys move swiftly over it. Their only garments are little shorts, one group wearing white, the other blue. A referee stands at one side directing the game.

They also enjoyed a game employing horses, which Apollonius liked especially because it required skill and yet did not endanger the animals. He did not care for chariot races because of his compassion for the animals, preferring sports that brought out his own initiative and strength. We see him now riding in formation with a group of boys. This feat is similar to circus bareback riding, for they ride standing, and change from one animal to another while the horses are in motion. Two or three boys ride on each horse and quickly make various formations. Using two horses together some of the boys change from one animal to another. In another formation two boys support a boy between them, which is very exciting. Their young bodies are lithe and strong and full of grace. It requires great skill and their strength and dexterity in handling themselves and the beautiful horses is thrilling to watch.

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Not far from the Temple of Philosophy there is a quiet bay, where the boys enjoy swimming, and here we find Apollonius one evening just at sundown. He has come alone for a quiet swim. The water is very quiet and the deep coloring of the sunset is a symphony of beauty in color. Absorbed in meditation, as he reaches the water—because his mind is quite removed from his surroundings—he unconsciously walks out *on* it. When he realizes what he is doing he is quite some distance from the shore, but instead of becoming fright-

ened he determines to walk back, for he has gotten out quite far beyond his depth. Realizing he has contacted another occult law through his meditative thought, he immediately turns his mind again to the idea he was concentrating upon and returns safely to shore. Sitting down, he considers the event and attempts to analyze just what has occurred. In his analysis he discovers the occult law which he has used quite unconsciously. When it is firmly placed in his mind he rises and again demonstrates the law to himself, going out quite some distance on the surface of the bay. Then returning, as he comes near the shore, he plunges into the water to enjoy the exercise he had anticipated.

However, it is a very thoughtful young boy who returns to the Temple that evening and he decides to keep the experience within his own heart until he finds out if it is a law which is generally understood. The following day he cannot resist questioning his teachers and, without committing himself, learns that they understand the law but have never been able to demonstrate it.

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His power of healing increased with the curriculum in the Temple and also because more of his Ego was constantly being immersed in the flesh and into his mental activities. As he continued his studies he became more meditative and during his seventeenth and eighteenth years he found that days of silence contributed much to his power of thought, concentration and healing power. Often he imposed intervals of complete silence upon himself for days at a time and sometimes covering the period of a month.

All the while a great deal was being accomplished in the inner consciousness of the youth, in which a recognition of the Self was taking place. Always crowding in upon his consciousness was the recognition of the work which lay before him, and with this awareness came the responsibility of preparing the lesser self for the great destiny of the Higher Self. In fact, the inner consciousness of Apollonius was very much a battleground with this compulsion of the Great Self upon the physical vehicle, which exerted its pull toward the mun-

dane. Thus days of silence were required to bridge the gap between the two, for there were tremendous forces bearing in upon the young body from his own Higher Self. When we consider the great Incarnations he had enjoyed formerly it is not surprising that this conflagration existed, for there was the powerful interplay of the Ages upon the youth, who was very normal in his activities on the one hand and a mental giant on the other. He emerged from these periods of silence with tremendous power surging through his vehicles, and always numberless individuals were brought to him for healing, for they had been waiting for this very emergence of power. Then as the Downpouring subsided he would again express the exuberance of youth in the athletic pastimes he enjoyed and which helped him maintain balance and poise.

He visited many of the different Temples of Learning throughout Greece, but through all the absorbing experiences there was ever the yearly visit home, for here was the guiding Star of his Destiny, his beautiful mother. Her vision prior to his birth had unfolded as a beautiful scroll in its perfection. The young Apollonius always found the needed inspiration in her intuition and deep understanding. Many pleasant hours were spent by the lovely pool in the garden of their home, over which sacred memories hung like a halo of beauty and peace.

On a summer's evening we find the two seated together in the soft twilight with the sleepy notes of birds and the lively interest of the night insects adding a musical touch to the evening glow, when suddenly a beautiful form appears before them. After addressing them with a salutation of "Peace!" he instructs Apollonius to leave Greece for a year and continue his studies and investigations in India. He invites him to a monastery in the Himalayas and gives him full and definite instructions as to the journey. After addressing a few words of blessing to the mother he salutes them again and withdraws. There is no question in their minds as to Apollonius' course of action, so they immediately set about making plans for his departure.*

The following day Apollonius spends several hours with

* See "Unknown Life of Christ," by Nicolas Notovitch.

his beautiful young sister, explaining to her many of the mysteries in which she is deeply interested. There is a deep love tie and a very close bond from the past between the two. His father has entered enthusiastically into Apollo's plans and preparation for the journey into India, making all the necessary arrangements for his son's departure. In a few days all is in readiness and Apollonius sets out upon another great adventure.

We find him next in a quiet monastery in India, quite removed from the world, where he is under the direct care of the Master Who appeared to him in the garden of his home. He has the happy privilege of learning many of the mysteries of occultism, which were unknown in the Temples of Learning in Greece. Here he learned much about transmutation, such as the changing of the elements of liquids and minerals; here he learned to change water into wine. He also gained a scientific knowledge of the Power he employed in healing; in fact, he gained an understanding of the Power he employed in many ways but had not formerly understood. Nine months were spent in this monastery before he returned to Greece.

At the completion of his studies in India his consciousness was an open Chalice filled with wisdom and the nectar of pure Joy, which lifted him into the realm of pure reason . . . The time was fast approaching for his First Initiation, which took place at the age of twenty-one.

THE FIRST INITIATION

AT the age of twenty-one we find Apollonius emerging from an extended silence. Realizing an important event was about to take place (an event involving the Ego and his lower bodies) he had felt the need of preparation through meditation and silence. After his training in India he returned to Greece for further work in the

Temple of Philosophy, where we find him now. He is alone in one of the study rooms, stretched out on a pallet on the floor, just awakening from a deep sleep. His form is so fair and well built he looks like a beautiful statue in his short white tunic.

As he slowly awakens there is a tremendous Downpouring of Light, resembling a scintillating shower of brilliant sparks which envelop his head. The Light is so bright that the room is bathed in the glory of It. In the center of this shower we see a Ray of white Light, like a glistening blue-white diamond, which connects him with the Ego. This Ray contacts his forehead and is the channel of a tremendous Force. His face becomes transformed, in fact his entire body scintillates and shines like a bright flame. His body appears to be transparent and within it a definite form is outlined. It is very interesting to watch this phenomenon, for a Force is being poured into the body that was not there before. The process is very slow, almost imperceptible, yet we realize the spiritual Will is taking hold of the form, infilling every cell with light and power.

While this is taking place Apollonius has fully awakened and is watching the process, just as we are, although his body is quietly resting on the pallet. Though *in* the body, his consciousness is in the higher realms, for he is passing through a phase of Illumination. At the consummation of this process, as the dazzling Light becomes more softly luminous, three white-robed Forms become visible in the room with him. Evidently They have come to instruct him in regard to his future work. After a few moments' discussion one of Them counsels him regarding a journey he is soon to take. Then the three bless him and disappear.

He rises and as he stands by his pallet another Downpouring from a higher Source above the Ego penetrates his entire being. This Downpouring is a soft rose color, having within it a tinge of orchid. It discloses the beauty of his love nature, for now a great wave of love is projected from his heart center. This Force resembles a soft rose cloud which, as he stands transfixed in the Downpouring, penetrates the entire room and extends out through the Temple and beyond in a great radius over the surrounding country. The more he dwells

upon It the farther It extends until he becomes the center of a huge globe of rosy Light. In this Love-Light there is healing of great potency, for through the tremendous Downpouring he has acquired additional healing power. Because his mind and heart and body have become so purified during his period of quietude he has now become a pure, strong vehicle for the finer Forces of his great Ego, as well as for the Spiritual Forces of the Logos, which play about him as a tremendous focal point of Power in the great Ocean of Life. As he withdraws his thought of love, the color dissipates and he once more appears very human. In his glorious rose-colored aura he assumed the appearance of a god.

As He steps out of the room in which He had spent so much time studying and meditating we behold a new Apollonius, one of still greater strength and power and magnetism, although His personality has always been very magnetic. Everything around Him—even the walls—seems to feel the contact of His Presence, which has become so dynamic. In the outer corridor He meets one of His teachers, who, after greeting Him, immediately recognizes the change in Apollonius. The wise old man realizes that the event for which Apollonius has been preparing Himself has taken place. As he extends his thought of blessing, Apollonius takes the hands of this beloved teacher in His own and presses a kiss upon them. It is a touching picture, for in the mind of the teacher there is the recognition that his student is now far more advanced upon the Path than he, and in the mind of the younger man there is love and gratitude for the knowledge this remarkable soul has given Him.

As Apollonius makes His way through the streets of Athens there is a joyous outpouring of this new-born Force within, so much so that it affects those whom He passes. A light, joyous vitality sweeps through the throngs as He mingles with the people, which reminds one of a fresh, strong breeze sweeping over a wheat field, bending the golden grain before it. A ripple of Life goes out from Him and all seem aware of a wonderful feeling of vitality and strength, a sudden unexplainable feeling of pure joy . . . whence it comes—they know not.

In an outlying district of the city He approaches a very

humble little home. As His footsteps are heard on the path a voice from within bids Him welcome. He enters softly. Lying on a raised pallet is the form of a young girl, apparently about eighteen years old. Her face is beautiful and, though it is marked with resignation and the patience of a sufferer, it is very sweet. Apollonius feels that she, if possible, must be the first to share with Him this new-born Power, for He has been unable to heal her in the past. We see she is almost totally paralyzed, for the only movement she has made has been the turning of her head as He entered.

He motions to her to keep very quiet, for He does not wish to attract her mother's attention from an inner room until He has the opportunity of contacting her with the healing Force. Her arms lie motionless and white on her white robe, but, as He stands beside her, a very soft color becomes perceptible in the flesh as though life were just awakening within the beautiful, still arms. We see the Force playing upon her body like a shower of Light. He extends His hands in blessing over her and an added Force penetrates her prostrate form. Very slowly her arms move, as though drawn irresistibly to His Hands. Then taking her hands in His, He speaks softly and reassuringly to her as He lifts her slowly from her couch.

Her face is transformed into a thing of beauty, wonderment, and joyous gratitude as He still very gently insists upon her rising. Soon she accomplishes the feat of standing beside Him. Then He assists her in taking a few steps and next demands that she cross the room unaided. When she returns to Him she is completely restored and, in her gratitude, would kneel at His feet, but He gently chides her and tells her she has forgotten something. For a moment, in her joy, she had forgotten her mother in the outer room. So He bids her go to her, but warns her to call to her at the door lest her mother be too greatly shocked. The scene is almost indescribable, in fact, almost too sacred to relate, as the mother joyously throws her arms around her child, so miraculously restored from a living death. As they return to express their gratitude to Apollonius they find that He has disappeared.

In his new-born power He has discovered that He can disintegrate His grosser form and at will rebuild it about Him.

So, after accomplishing this healing, we next find Him in His childhood home, for, naturally, His heart turned to His beloved mother when He found that space meant nothing. He very quickly journeyed from the home of the girl to the garden of His childhood before rebuilding His physical body.

Instantly the mother sees the prophecy has been fulfilled and knows He is safely on His way to His great Destiny. She also realizes her part in weaving the tapestry of His life is nearly completed, so it is with rather mixed emotions that she greets her son. As they walk together through the beautiful garden He shares His experience with her, knowing she will understand this wonderful new phase of His life and He feels it is due her. He has always realized what an important factor she has been in the forming of His character. The exchange of loving tenderness between these two great Souls is inspiring, as we watch them sauntering arm in arm. He tells her of His aspirations, of His deep longing to help humanity, and, as they discuss His future, He pledges His life to the upliftment of humanity and to the Solar Logos.

As the evening shadows fall in light mists of purple and rose upon the surrounding hills, clothing the garden with a deeper hue, it seems as though the Heavens themselves are about to reveal something new, something wonderful to them. With the deepening shadows a peace seems to pervade all life, which fills their hearts with ecstasy, with the joy of Fulfillment. It is as though a precious jewel were distilled from the love and joy in their hearts and all Nature stands breathless in the radiant beauty of this Moment of Completion between Apollonius and His mother. She expresses so much of the divine Love Aspect of the Logos and He is so filled with Power it is as though the Beloved merged them into an instrument of infinite Blessing for the upliftment of humanity. Standing in the garden together, held close in the great Consciousness of the Logos, they are Love Incarnate. Heart speaks to heart . . . She realizes it will not be long until she steps out of physical incarnation into her own Luminous Augoides, liberated to her own great Fulfillment in the Progression of Life on other planes, in vaster Vistas of Light.

She treasured every moment of His visit with her, for she

knew it would be the last, although she did not intimate as much to Him. In His great Consciousness He knew, but there was no sorrow for to Him there could be no separation; in the Stream of Life there could be no break, though the Soul stepped from one form into another. He knew of the great Destiny which awaited her in the inner Realms of Being.

Their time together was very short for, after a few days, an urgent call came from one of His teachers who had suddenly become very ill. There is a deep tinge of sadness in the parting of mother and Son, due to the undercurrent in both their minds as to just when they should meet again. Yet the parting is beautiful, for the mother has seen her dream fulfilled. She knows she has been a channel in bringing a tremendous Power into the world, one that will go down through the Ages.

Now she has another vision of how His Teachings, though they may be distorted, will carry His Message through the Ages to come to all who have eyes to see and ears to hear. She remembers the high point of the Moment in the garden and releases Him joyously to His great Destiny with grateful heart.

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When Apollonius returns to the Temple in Athens He finds His aged teacher practically spent with raging fever, which He quickly allays. Tenderly He cares for him, but He is unable to stay the Soul whose work is done and so assists him to leave his body peacefully. The passing of this teacher marks a very definite milestone in Apollonius' career, for now He turns His attention to other lands and prepares to go into His work more extensively, as was suggested by the Great Ones in the Temple at the time of His Illumination. From this point on He devotes the greater part of His time to journeying from one country to another, carrying His great Message of Love and Liberation.

THE FINAL INITIATION

AS we have seen in the foregoing Records, the childhood of Apollonius was spent much as any normal child's in a family of wealth, although, being of serious and thoughtful disposition, as a youth He spent much time studying the various philosophies. At a very early age He studied at the Temple of Philosophy in Athens and was looked upon as a master among men. When still quite young He set off on His travels through the Orient and was recognized in the various schools and Brotherhoods which He visited as the Great Teacher Who was to appear in that epoch, according to the prophecies of ancient lore. While there were certain phases of the Teachings which He was taught, He, in turn, revealed many of the deeper Mysteries which were unknown to His teachers. So, while at each Brotherhood He received instruction, He also richly blessed those with whom He sat. The records of His Teachings are kept intact, each country giving him the name which in its language signifies *Illumination*. Thus do we know Him as the Christos.

When He came to the last Brotherhood, known as the Magi, He took His final Initiation in the outer form, the one which the Church has played on so strongly and misinterpreted so cruelly, alluding to it as *the Crucifixion*. In reality this Initiation was consummated in the lower underground Chamber of the Sphinx, the Initiate entering what was known as "the Tomb." He laid His body in the crypt on the form of a cross and, through His knowledge of breathing and certain occult laws, released Himself from the body, to return in three days. During these days He passed through the lower astral hells, ascended to the higher planes of con-

sciousness interpenetrating the earth's surface and asserted His mastery over all planes of consciousness. He then ascended to the Seventh Plane and, passing through the various sub-planes, rose to Nirvanic Consciousness and returned to the body at the appointed time. The body of the Initiate throughout this test was not disturbed, neither was it left alone, but was guarded by one of the Masters of the Brotherhood. There was a heavy stone door at the entrance of the Tomb which stood ajar as the one making the Initiation returned to his body. He, to all appearances, found himself alone upon returning to the conscious world, but as he lifted himself out of the Tomb and proceeded through the doorway, he found three Great Ones awaiting Him.

Very few made this Initiation, as you will readily understand, for it was no small feat to be able to survive the lower hells and pass rapidly through the higher planes, finally reaching the state of Bliss, Nirvanic Consciousness. It requires tremendous strength to lower the rate of vibration sufficiently to take up the body again. Several of the symbols spoken of in the Bible were taken from this Initiation; that is, the Soul or Spirit making its Ascension and also the symbol of the rolling away of the stone at the time of resurrection.

It is quite evident that Apollonius, or any Initiate, would retire from the world for a period of time after passing through such a high Initiation. In retirement He could harmonize His higher mental and spiritual forces with the physical and also consciously digest as much of the experience as would be practical. Much could not be brought down through the heavier processes of mentation.

The Magi knew Apollonius would come for this Initiation, for they had been looking expectantly for His coming for many centuries. The significance of the Star of the East might be interesting at this point, for the Initiation began at the hour when Venus, the Planet of Love, was in the east. The true story of the symbology of the Tomb is much more beautiful and Logical than the Bible interpretation. The keynotes of the Message of Apollonius were Love and Harmony. When He reached that marvelous consciousness of freedom in the Initiation He stood on the threshold of Venus before return-

ing to the body. After this sublime experience it was necessary for Him to have a period of quiet and meditation. In His retreat in a mountain sanctuary He was instructed as to His future work before He returned to the world. He was but twenty-seven when He attained this great consciousness.

In contemplating His Message one can readily see why he, being a Greek with a perfect body, should incorporate so much healing in His Teaching, which embraced the building up of the physical body as well as the unfoldment of the spiritual nature. All through His contacts with humanity He laid great stress upon constructing a perfect temple through which the Spirit could manifest. It was quite a different aspect from the oriental teaching. All through the Records, up to His Passing, His healing of the body was almost miraculous in many instances. He taught a triune system of thought, body, mind, and soul. In the past, stress had been laid on the spiritual and mental sides of man's being, the physical being quite disregarded.

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After the final Initiation, when Apollonius came forth from His mountain retreat, He felt very much alone, spiritually, mentally and physically. As he prepared to start back to the city, He had a vision of the world in panorama before Him which made His task seem almost overwhelming. He not only saw the age in which He was living, but the ages that were yet to come. He saw the helpless, twisting mass of humanity which His Message should free, but the question in His heart was, "*Would* it free them, these poor, blind, stumbling souls . . ." It seemed hopeless and too much to ask of one human being although He was more than human. Yet, within the center of this picture, He could see the inexorable Law of the Wheel of Birth and Rebirth, from which He had tried to free humanity in His former Incarnation as Buddha. Then the great realization came that he, Himself, must not fail at this point. He remembered the tremendous efforts He had made in the past, laying the foundation for just this work. He thought of that first sweet, beautiful Message of Love and Harmony which He gave humanity when their

hearts were softer and more childlike, when, as Krishna, He had tuned their souls through His lovely music and swung them into the Arms of Nirvana through sheer ecstasy.

Then later, when their hearts were harder, having become so through the mills of civilization, they needed the understanding of the *Law* of God, as well as compassion, which He taught in His Incarnation as Buddha. Now He must weave the threads through and bring them back again into a more subtle understanding of Love and Harmony through adjusting their triune nature and harmonizing all three planes of their consciousness. He knew He could not turn back, even though His heart failed Him for the moment. And there you have *temptation*, if so it could be called, as described in the Bible when relating the experience of the Blessed One, the Christ, when it was suggested Satan tempted Him with the powers of the world.

As He withdrew from the vision He found He was not alone, for, standing by His side was a faithful friend whom He had long loved. This friend had felt the Master's need of him and had come in search of Him. He had been standing quietly beside Him for some time as Apollonius gazed upon the tragic vision of humanity caught in the web of the illusions of maya. He said, "Beloved Master, I heard Thee call—and I came." This friend's name was Damis, the disciple referred to in the Bible as John, the beloved.

Apollonius places His hands upon the shoulders of His friend and kisses him on the forehead, saying, "Thou hast done well and I do have need of thee. We must depart on a long, weary journey together. Hast thou the courage, Damis?" The disciple replies, "Yes, Apollonius, we have journeyed many times together in the past—may we continue together into the future through this and many worlds to come!" As he finishes speaking Apollonius places His right hand over the heart of Damis, who in turn, places his hand over the heart of Apollonius and thus they bind their pledge to each other. Then, without speaking, they proceed, arm in arm, both in deep thought, down a winding wooded path filled with the luxuriant growth of fern and shrub, the mountain stillness broken only by the song of birds. The question in their minds is *where* should they begin, which group of

people should they approach first? Which would be the more ready to receive the Message of this Enlightened One? Both feel the call of longing human hearts.

* * * *

They walk down to the sea where a ship is being made ready to sail. After making their arrangements to board her in a few days, Apollonius' mind naturally turns to Athens. Before he sets forth on this journey He wishes to contact His old teachers there in the Temple of Philosophy, for He knows they surely would be ready for this higher vision which has been revealed to Him. His old teachers are very dear to Him, having laid the foundation of His training in His early years, so it is quite natural for him to wish them to be the first to partake of this feast of wisdom, which He is so ready to spread before them. It is quite evident they are on their way to Athens as we observe Apollonius and Damis walking together in the outskirts of the city.

Spread out before us lies this classic city in all its beauty. The buildings are not crowded together, as in our modern cities, but stand quite far apart surrounded by beautiful trees and shrubs. The beauty of the architecture can be seen and enjoyed from every angle. The panorama is truly magnificent. Apollonius and Damis are seen walking along a street together, nearing the Temple of Philosophy which is set upon a hill. Both are tall men, the disciple being just a few inches shorter than the Master, and both have beautifully proportioned bodies, noticeable in any crowd. Reaching the Temple they pass through several classrooms and enter an impressive room having pillars at one end. Here they find a venerable philosopher with a group of about twenty students. As the door opens he sees Apollonius and Damis and greets them with a smile as he advances to meet them. After greetings are exchanged the three sit down together and enter into a philosophical discussion, in which the young men also take part. Apollonius clears up many points which for them were obscure and during the discussion the face of the teacher becomes illumined, for he is a very great soul and he is getting much illumination through the words

of Apollonius. He realizes his former student has returned to him a transformed being. We can almost see the fetters dropping from him in the joy of his realization.

Soon the young men leave the room and the three older men are alone. Apollonius must give an account of Himself to His old friend, who has been His teacher through so many years, for their association has been close and there is a strong tie of affection between them. As Apollonius speaks He has the joy of seeing the freeing process that is going on in the old man's consciousness and He knows within His heart His dear friend will no longer be bound to that Wheel of Re-birth, from which He would free all humanity. It is an inspiring picture, one any artist would find joy in painting, could he witness it. The old philosopher is so overjoyed that his young student has achieved such heights and Apollonius is equally joyful in that He has been able to share His feast of Light with His former teacher and that it is being received with such complete understanding.

As He rises to take His departure He says: "Could there be a greater ideal than liberation through illumination? Thou knowest illumination brings liberation, for the Light frees. Thou seest it all about thee in Nature. Consider the fruitage of plant and blossom from that which seemeth but a small, hard thing—a seed or root. It is placed within the ground, from which it is liberated by the light and warmth of our Lord the Sun into the beauty of flower and fruit. Through the great miracle which light playeth through the great cosmos of our Solar Logos, Life is released into freedom.

"So doth the Great Light vibrate through thee, stirring within thee that which hath been dormant, possibly for many centuries of time. It revealeth to thee in part the mystery, the grandeur of thine own being, which so far surpasseth anything in the affairs of men amongst whom thou livest. That Light hath drawn thee through all the wonderful past, through which thou hast wended thy way up the mountain peaks and down into the valleys, touching the heights, then drinking the depths of despair. Yet all is but a passing fancy when compared to the great Spirit within thee, which, when released, will soar as the Phoenix bird in all its beauty and wondrous freedom from the ashes of the past. So, through

the Light within thy heart, which the Solar Logos hath placed there, wilt thou wing thy way to illumination, into freedom, which is the Goal for every man that liveth in the world. Sooner or later, each in his own way must realize within himself that it is *his* Goal."

PALESTINE

SHORTLY after Apollonius and Damis visited the Temple of Philosophy they proceeded on their journey through the different cities of Greece. Apollonius taught, not only in the Temples, but more often in Nature's shrines—in the groves, in gardens and on the seashore, wherever He happened to find people who were ready for His Message of Love and Liberation. Many recognized the truth of His wonderful words and received the Light through His Illumination, becoming devoted students and teachers and thus spread His Teaching throughout Greece. After spending considerable time in His native land He proceeded to other countries.

While on a visit to Palestine He sought out a group of devotees with whom He had enjoyed close ties in the past and we see Him now, just at dusk, as He approaches a stucco house on a quiet hillside among a grove of low olive trees. Around this home is an air of calmness and peace. One feels the weary would always be welcome and find refreshment here. It is a structure of two stories, the top of the house serving as a roof garden, such as is found in the warmer countries of today. It is a very pleasant hillside outside the environs of Jerusalem on the road to Bethany. As the evening shadows fall Apollonius arrives at this secluded spot, which we discover is the home of the one known to our world as "Martha," as the Bible has designated her. She is a tall, charming Grecian woman and her true name in that incarnation was "Theodosia." She has seen Apollonius approaching

and has come to the entrance of her home to greet Him. He inquires as to the location of an inn and she, feeling irresistibly drawn to Him, invites Him to come in and rest a few moments, as the inn is some distance away. Apollonius accepts the invitation and, after seating Him and making Him comfortable, she brings Him a cool drink.

It so happens Theodosia has invited a few guests for the evening meal and, as they arrive and it is soon to be served, she asks Apollonius to join them if He is in no hurry to be on His way. The invitation meets His desire to present Himself to this group, so naturally He accepts, these being a few of the old friends He has come to Jerusalem to find. Theodosia's sister, Sophia (Mary of the Bible) and her husband are among the guests and all are drawn to the charming, dignified stranger who seems rather more an old friend than a chance acquaintance passing by.

In Him they see a handsome man, tall in stature, well-proportioned, with regular clear-cut features. He has a noble brow, a straight Grecian nose and large, expressive eyes, deep blue with a flash of brown in them. His light chestnut hair is laid back in waves off His forehead and falls gracefully to His shoulders, and the close-cropped beard does not altogether cover the firm lines of His finely chiseled mouth. His beautiful robe of fine white linen is fashioned along the lines of the loose, flowing garment worn in Greece at that period. Dominating His face and personality is the deep Soul consciousness which throws a kindliness over His strong face, a loving, joyous aura throughout His personality.

He is very witty and altogether the party spends a most delightful evening together. As her guest does not appear to be hurried, Theodosia hospitably suggests He use her guest chamber for the night. So, after the meal is finished, the group goes up on the roof, it being a warm evening. Their thoughts naturally drift to philosophical subjects and all are delighted and deeply impressed with the wisdom and understanding of Apollonius as they question Him regarding the philosophical and religious problems of the day, as well as the ancient philosophies. As He gives them hints of the greater Mysteries, His listeners have a deep soul-awakening and linger together long after Apollonius retires.

How thrilled they are as they discuss the marvelous revelations He has given them, and, deep in their hearts, they feel the contact of the past with this Great Soul. Since the idea of reincarnation is not unknown to them they have an intense desire to know just where the contact was made. As they review the discussion of the evening they become convinced that it was not an accident that brought Him to Theodosia's door. There is a great feeling of awe in the hearts of all as they consider the marvelous thing that has come to them. As they separate for the night there is a deep desire to see more of Apollonius of Tyana.

* * * *

The next morning Theodosia is busily engaged in looking after her household when Apollonius, refreshed from His night's rest, appears in the dining room, where she is considering what would meet with her guest's pleasure for His morning meal. He, knowing she might be a little anxious as to how to please Him, has come to her in order that she might not make any unusual preparation for Him, for He lives very simply. Theodosia is delighted to find she has just the fruits and cereal He enjoys.

As she sits with Him at breakfast a flash of recognition passes between them and she knows she has contacted Him in India. He warns her very gently to keep the knowledge in her own heart, for, much as she would enjoy informing the group of what she has discovered, each needs to gain that recognition for himself. Then He reveals to her the plan of action which He desires to work out in His teaching in Jerusalem.

After breakfast Apollonius proceeds on His way into the city with the understanding He is to return in a few days, at which time Theodosia plans to have a large group of friends to meet Him. Her heart is filled with joyous emotion and there is the deep desire to confide her discovery to her dear friends. She is so thrilled with the wonderful pleasure that is in store for them, but her lips are sealed. It is well for her peace of mind that she will not contact the greater part of the group for a few days!

A little later in the week the group, who are Greeks living in Jerusalem and who are all students of metaphysics, gather on the roof for their introduction to Apollonius, to drink in the inspiration of His words. He brings His beloved disciple, Damis, with Him. "Peter" also is there—Aristes by name. He is a merchant of rare jewels and tapestries, often taking long journeys to find certain treasures which he brings back for the wealthy people of Jerusalem.

It is a warm summer evening and we see this group gathered on the roof as Apollonius begins His talk with them. In part He says: "Ye are alchemists in the great Laboratory of Life where ye may transmute the karmic reactions of the past as well as the present. Not only is it your privilege to transmute your karma, but in recognizing only the positive good in all forms ye assist the Logos in the Great Transformation of all life, from the lowest to the highest, into the true form of perfection. Ye have considerable work to do, not only with your own selves, but also in the great vineyard of the Logos, pressing the wine from the grapes . . ."

* * * *

Many strong souls incarnated in Jerusalem at that period in order to again establish the great Truth for humanity. It is only natural that souls who had received so much during the previous Great Incarnation should have great responsibilities. "Peter," the impulsive one, was very dear to the Master's heart, as well as "James" and the sisters, "Mary" and "Martha." Martha it was who gave the physical comforts to the Christ, attending to His wants when weary in her home. Peter, James and John formed the protecting triangle for Him in His work. Martha refreshed and mothered the body, as we might say, "the *weary* Christ"—for often His work was arduous and He was also human. Mary sat in blissful adoration at His feet.

Often, in the evening, the little company of students gathered together on the roof of Theodosia's home. It was a beautiful spot, filled with plants and flowers with a wide awning which could be unrolled if they so desired. The company sat on low hassocks and Apollonius stood in their midst. It was

necessary for these meetings to be held in secret to shield Him from the demands of the many desperate ones, so eager for His healing Presence.

We see a small group of ten or twelve now as they sit under the starry sky. All are earnest seekers after Truth, of various walks of life judging from the garments they wear. There are a few costly robes, while some are very plain and of rough material. A young moon lights the Heavens, the diamond stars are bright and the air is fragrant with the flowers blooming on the roof, as well as those in the garden below. The group listens intently to the tall, fair man Who speaks so earnestly. In fact, there is a holy stillness, for He is instructing them in the deeper Mysteries, which only advanced students are fitted to receive.

What of the Master's face? His eyes overshadow the features; such eyes . . . deep wells of dark blue, full of tenderness and love—how can they be described, for the Soul blazes forth through them! There is a circle of golden Light around His head, which merges His features and hair, so that the eyes alone stand out in their wondrous beauty. Their color changes but light seems to stream forth from them. How the group hangs on every word! Their silence is sacred, it is as though they hardly dare breathe lest the magic spell be broken. The scene fades . . .

* * * *

Now we see "Martha," "James," "Peter" and "John" walking with the Christ, Who leads them toward the hills. Again it is evening and the light is fading from the sky. Theodosia is filled with joy and exuberance, joy over anticipation of what the Master will reveal to them, for He has promised to give them even greater Truths on this mountain trip where they will be alone with Him; greater Truths than He could give the larger numbers, whose understanding was more limited.

Theodosia, with her strong Grecian body, so filled with strength and vitality, is able to walk buoyantly for miles without tiring. Apollonius has chosen her, with the three men, for special instructions, just for them. They will spend the night on the mountain top together, high in the upper

levels of spiritual consciousness, far above the planet in their communion of spirit with Spirit. It is too sacred to be witnessed.

‘‘ARISE THOU THAT SLEEPEST!’’

THE picture changes and we see several of our little group of devotees with Apollonius walking out toward one of the nearby hills. As they journey along together a procession of people crosses their path. Two of the men carry a litter upon which lies the still form of a young girl. Her mother walks by her side and it is evident the child has just passed away. They have journeyed from an adjacent village, bringing the girl, who was very ill, to Jerusalem hoping they might find the great Master of Whom they had heard such marvelous reports, that from Him she might receive her healing. Although she passed away just before reaching the city, the mother would not relinquish the hope of placing her daughter's body at the feet of the Master, for, in some intangible way, she felt all would be well if only she could find Him. So it happened her deep desire and great faith have brought her to Him in a most unexpected way, though she has not recognized Him. Apollonius bids them rest a moment and questions the mother. He gently draws the story from her and asks if she thinks this great Master could assist her now that her little daughter appears so lifeless. She replies that she knows all will be well—just how she knows not, but that is not her concern. The Master will know what to do.

After drawing this declaration of faith from the mother Apollonius takes the girl's hand and speaks to her. While He has been questioning the woman He has been investigating the girl's condition and found that the silver cord had not been severed. Finding her karma was such that it would be

better for her to return, He has called her back and she has been waiting for His command to take full possession of her body. Of course He has healed the body before drawing her back into it. Great is the mother's joy as her beloved child's eyes open and she rises from the litter. Embracing her mother, she assures her of her complete recovery, then kneels and kisses the feet of the Great One Who has restored her.

It would be impossible to describe the emotions of the devotees, or of any of the little company of travelers as this drama unfolds before them. It is almost unbelievable that this young girl, a moment before lifeless, could now stand before them in the radiant joy and loveliness of youth and vitality. As the group continues on its way Apollonius makes very clear to them it was not a miracle. He had seen the little group approaching before they were visible to the others and had been studying the girl's karma while He kept the soul from straying too far away. He had also protected the vital cord connecting her with her body so that by the time they met He had the situation well in hand. He had tested the mother's faith in order to uncover a few of the sheathes about her soul, so both would gain by the experience and receive as great illumination as possible from it while He was healing the young body. It was all done in a very logical way and according to law. Naturally none but a Master would be able to understand and carry out these laws, which made it no less a miracle to the group.

As they continue on their way to the mountain the conversation turns to the subject of astrology, which they had been discussing earlier. One of the men is very much interested in this science and feels that the planets have great influence on the lives of men and women. Apollonius makes clear to him that there is but one Power which has any real influence over them, the Power that is transmitted to each one by the Solar Logos within the heart of each of His manifestations. He illustrates the point by relating a parable to them.

As the group reaches the point on the hillside, toward which they have been journeying, the sun is setting in a burst of glory. As they stand enjoying its radiant beauty the Master unfolds many of the mysteries regarding the Logos.

He explains how this Great Being has harmonized Himself with certain Laws of the Absolute, which enabled Him to create this Form, which humanity calls the Sun, and to keep It vibrating in the ethers, and from that Point to create a solar system, which is far beyond human imagination or understanding. We hear Him speak . . .

"Each soul is held in the Heart and Mind of the Solar Logos continually and never forgotten for a moment of time. Through the heart man may become attuned with the Great Source of his being and thus receive an inflow of strength and power and love, which inflow harmonizes and transmutes, not only his mind and body above all other influences, but his affairs as well. In so doing man becomes immune to all other influences. The more he harmonizes and tunes in with the Solar Logos, the more powerful he becomes and the more immune to so-called evil influences. As man swings in with the Rhythm and Harmony of the Logos he swings *out* of the planetary rhythm.

"There is but One Power to which man should turn his attention and that is the all-mighty Power of the Logos. Like attracts like and in concentrating upon the planets and their power man tunes in with their rhythm and, consequently, comes under their power. It behooves one to be very careful upon what he fixes his thought.

"Let the beauty of this sunset sink into your souls and may its glory ever reflect in your minds. Be ye conscious of your at-one-ment with the Solar Logos, the Author of your being. Keep your minds and hearts fixed upon that one Source of Good and may no other reflection find room in that sanctuary which is most sacred to you. When ye pray let your minds and hearts rest upon the ONE, Whose Glory we have just witnessed. Pray not for the things of this world, but that ye may become harmonized and transmuted into glorious beings, as is the Logos. Come now, let this lesson sink deeply into your minds and hearts and let us rest a few moments in meditation before returning."

The group sits down and rests in quiet contemplation, meditating upon the words of the Master. The last color fades from the sky and night falls softly as a veil covering

humanity and the tired earth with peace. Finally, as they rise to go homeward, He says, "My Peace I give unto you, that Peace which contains all the things ye are in need of . . ."

“BE THOU PERFECT”

WE now view a Temple, in which there is a large gathering of people. Apollonius has not spoken at great length but is devoting His time to healing. We see innumerable groups sitting on the floor and He moves from one to another, holding His hands over each patient as in blessing. The inner eye discloses a tremendous magnetic force flowing from His hands down upon a man who lies at His feet, apparently crippled with paralysis, for one side of the body is motionless. Apollonius stands silently, allowing the healing force to play upon the side of this man. The adoration on the sufferer's face transforms it and transmutes his look into an expression of beauty.

The Master hastily checks back into the man's past, uncovering the cause of this condition and actually gives him a glimpse of the cruel picture. His desire to make amends for that old karmic debt makes it possible for Apollonius to restore his side to its normally healthy condition. As the crippled one feels life coursing back into his veins and nerves, a prayer of thanksgiving passes over his lips and immediately he is able to change his position and kneels in gratitude at the Master's feet, asking that he may be forgiven. Apollonius gently lays His hand on his head and replies, "Thy sins are forgiven. Keep thy mind clean and pure and thy heart filled with love for the Logos and thy fellow beings, then thou shalt sin no more." The man rises to his feet, trembling with joy to find he is normal again.

Apollonius passes to the next group, where there is a young mother, holding a sick baby in her arms. A smile of tenderness passes over His face as He speaks to her, drawing from

her the story of suffering which has been reflected in the sensitive body of the little one. As He heals her mind of her sorrow the babe is healed also.

All day He ministers to these diseased bodies and broken hearts. As soon as a healing is completed the grateful ones depart in order to make room for others of the throng who wait outside. When evening comes Apollonius is not only weary in body but also in soul, for it is saddening to witness so much suffering and know it is humanly impossible to lift all of humanity out of the misery which the planet imposes upon man, so long as he is bound by ignorance. In the late afternoon the crowd is still gathered outside the Temple waiting . . . hoping . . . As He leaves, they stretch out their arms to Him in supplication and He promises to return in the morning. Almost unconsciously He turns His steps to the home of Theodosia, where He knows quiet, peace and understanding hearts await Him. There is no need to send a messenger ahead, for He advises her through the mental channels that He is coming. So, when He arrives He is not surprised to find the door ajar and a gentle voice calls, "Enter, Apollonius of Tyana! Welcome art Thou as always."

As He enters the house Theodosia lifts the outer garment from His shoulders and bids Him be seated. She brings a bowl of water with which to refresh His feet and soft house sandals to replace the heavier ones worn on the street. Then, while He rests on a low couch, she busies herself with some special preparations for the evening meal. It is evident she is preparing a particular dish for Apollonius, which she feels a servant might not mix properly. One with finer sight could easily detect why she is doing this with her own hands, for she is magnetizing the food that it may quickly refresh and restore Him. It is a combination of luscious fruits and, while it is a favorite dish of the Master, she is preparing it for the family as well.

After the meal is finished, being quite refreshed, Apollonius sends a mental call to several of the devotees to join them. As the evening shadows fall upon Jerusalem we see them joyously hastening in response to that call, for they know a rich feast is to be spread for their enjoyment. As the evening is rather cool we find them seated in the living room

of the house. Among them is the astrologer, the merchant of jewels, the sister of Theodosia and her husband, and the ever faithful Damis. All are eagerly listening to Apollonius as He discusses various topics. He speaks . . .

"The Solar Logos, having arrived at the stage of evolution whereby He was empowered to create a solar system, became impelled by an unseen Force to harmonize Himself with the Higher Laws, which enabled Him to establish a point of contact for Himself in the ethers and draw unto Himself the necessary elements to form His scintillating, life-giving Body, which would continually draw from the ether the life-giving Force and Power to keep His system revolving around Him, and to create material bodies for the Essence of the Absolute to manifest through and become embodied within.

"Being harmonized with this Impelling Force, He gradually visualized and caused to form what is known as the Solar System. The latent Power underlying the whole system is Love, hence in His Love we exist, and we can only conclude that our home is in His Heart, since Love is an emanation of the heart—not of the mind. It precludes all doubt that man, seeking admission into the Heart of the Solar Logos, must needs retire to the inner chamber of his own heart and, after entering into the innermost sanctuary, where none can enter but himself—in the utter Stillness he may make obeisance to the Solar Logos and feel the warm response from the Great Heart of His Being and perchance hear the Voice of the Father of his being, which would sound very small and still in the quietness of his sanctuary.

"It is only through the heart the contact may be made. That is apparent, for in the mind there is not the warm consciousness of life which one finds in the heart. There is but one Way and one Portal, though man may attempt to reach It through devious ways and diverse portals. Only in the innermost sanctuary of his own heart, may this heavenly state of Bliss be attained. Be not misled by the many processes of the mind with its many fascinating devices; at-one-ment with the Solar Logos cannot be so attained. Such fascinating dreams turn to ashes and the disciple finds himself drawn backward on the Path instead of upward. The Path of Attainment is one-pointed, requiring constant attention upon the

one Source of all Good, with no deviation. The mind must be trained and governed very much like an unruly animal. The five reins must be held taut, never slackened for a moment or the beast will plunge thee into the darkness. Always keep thy face turned to the Sun, the Giver of all good gifts, and in Whose Consciousness thou art continually nurtured with love and life."

* * * *

At this point, let us enter the sanctuary of the heart, as Apollonius of Tyana so beautifully taught. Let us tune in with the Love, Power, and Strength of the Great Source of our being, in Whose Heart we dwell, in Whose very Breath we live. It is comforting to know we are never alone, not even for a single moment of time. When we feel so very much alone, if we would but listen we would hear the Throb of His Heart. Let us accept the Blessing of His Love . . . Let our thought sink deeply, deeply into our own hearts. May our minds and souls be permeated with this Love, that Peace may bless us.

A LESSON ON INVOLUTION AND EVOLUTION

OUR next picture reveals Apollonius walking along one of the streets of Jerusalem with His friend Aristes, the dealer in fine jewels, whom the world of today knows as "Peter." Aristes inquires of Apollonius as to the karmic ties which involve his particular group of friends and their connection with Apollonius. "How is it," he asks, "that we Greeks meet here in Jerusalem when by all apparent natural laws we should be in Greece? The law of heritage and desire would more naturally tend to place us in our native country."

Apollonius replies, "There is a greater need for work here than in Greece, for hath not Greece her great philosophers while Jerusalem hath none, none but prophets of ancient dogma, who have lost sight of the true teachings regarding the Solar Logos. Also thine own desire of the past to give service to humanity hath brought thee here." He then relates a bit of the history of His companion's past incarnation in India, where he had prepared for this occasion.

They are on their way to the home of Theodosia, the quiet hillside house so far removed from the noise and babble of the city. It is a beautiful little house, following the Grecian lines of architecture with pillars and vine-covered trellises. The house and its furnishings are Grecian in design, rather than oriental, even though it is in Palestine. It is a balmy Spring evening and, as Apollonius and Aristes enter the grounds, they find Theodosia and Sophia with some others seated under a pergola in a secluded nook at the side of the house enjoying some fruits and small sweetened cakes. In this charming arbor the seating arrangement is a low bench built around three sides of a table, leaving one side free for service. The atmosphere is restful and filled with peace. Here, truly, is a haven of rest for Apollonius during His ministry in Jerusalem. It is really a retreat for Him and He often withdraws to its sheltering quietude when in need of rest. Therefore it is kept unknown to the public, the meetings on the roof always being held in secret. Apollonius and Aristes join the little group and, after being refreshed, they retire to the roof. A mental call has been sent to several of the others who very shortly join them. A great deal of esoteric teaching was carefully and quietly given to this particular group, thus the need for secrecy.

It is a consecrated group sitting here together on large hassocks with the star-studded canopy of night stretched out overhead, as they quietly discuss the inner Mysteries. It would be a delight merely to watch the play of expression, the luminous smile and the deep-souled expression that wells up in the beautiful eyes of Apollonius of Tyana, and receive the marvelous upliftment of His Presence; all this would be quite sufficient to hold this group without the profound philosophy which He elucidated to them. The light chestnut

hair, lying in soft waves on His noble brow, seems to create a halo around His head, and His face and form and deep blue eyes are full of grace and beauty. As he dwells more and more on the Mysteries, His aura becomes so beautiful that it throws a glow over His companions.

They are discussing the descent of Spirit into matter, the creation of the Universe and this planet. Apollonius is able to paint such vivid word pictures through His understanding and occult powers that He has thrown an image of the Truths He is propounding upon the minds of the group. He is able to give them a glimpse of creation. They see the Void and the first manifestation of creation. Instead of being dark it is very bright and scintillating. He tells them this is the First Outpouring of the Absolute in the formation of our planetary Universe. The Downpouring is the positive and negative aspects intermingling, seen as a scintillating shower of gold and silver Force. It resembles an effervescence of mixed vibrations, interpenetrating as It scintillates downward. It is the Elohim. It narrows as It descends to a point, forming an inverted triangle, which is *Involution*, the Descent of Spirit into matter.

Then It takes a cloud-like form and separates into seven distinct Rays, the Seven Paths of Evolution which return back to the Absolute. These are the "Seven Spirits before the Throne." The higher the Rays, as They ascend through matter, the brighter They become. When They reach a certain stage of evolution They begin to narrow into the upper triangle, which is *Evolution*. This lesson is on Involution and Evolution.

Since there are not many in the group and it is late when Apollonius finishes His discourse, they remain in Theodosia's home for the night. We see them enjoying a light repast before retiring. Apollonius has told them they will go together to the hills at sunrise and continue the lesson. There are only a few hours remaining before daybreak, so, after a short rest, while it is still dark they arise and prepare for the early morning walk.

At the first lovely colorings of dawn they reach the desired point on the hillside. As they rest together the earth is bathed in the soft hues of the sunrise which glorify the morning

sky. Soft veils of delicate mist cling to the surrounding hills and all life seems to be transformed into beauty and purity through the harmony which is inherent in this great manifestation of the Logos. Apollonius explains that the color comes from the rays of the aura of the sun as it is impinged upon the ethers in what we call the atmosphere. As the light becomes more radiant He makes very clear that the light, being a creative Ray, emanates from the Heart of the Solar Logos. The Outpouring is one of Love, being creative and warm. He tells them the planets have their inception in the Heart, not in the Mind, of the Solar Logos. The *Laws* governing the Universe emanate from the Mind of this Great Being and hence create a balance which would otherwise be lacking. This corresponds to our positive and negatives poles.

Thus all the manifestations of the Logos are connected with His Heart through the Love Vibration and there is a continual Outpouring and Downpouring of Love to all His creation. Hence the sunlight is a loving expression of His beneficent Power, eternally and constantly pouring out in all directions throughout the Universe. As man harmonizes himself with the Solar Logos he tunes in with this Beneficence. The Glory of His Countenance forever shines upon His manifestations.

Apollonius continues . . . "Our beloved Logos calleth to each one of you saying, 'Take My Yoke upon thee, for united with Me thy burden will be easy, for My Yoke is light, it is the Yoke of Love.' Since His Yoke is your union with His Love, He calleth repeatedly to you to enter the Path of Love which will lift you out of the hardships, the burdens which ye have created. His wisdom will make very clear to you what He would have you accomplish. Man taketh the hard way up the mountainside, while Love leadeth him around and upward to the summit by easy stages. Love's Way is so simple that men overlook it, thinking the true Principle of Life should be involved and more difficult. Consequently, your path is beset by difficulties, for ye invite that which ye dwell upon. Become ONE with the Principle of your being, *I AM*, for in this Principle, *I AM*, is the Truth and the Life of the Beloved.

"Now may the Blessing of this gracious Presence be upon

you. For a few moments let us rest in the Radiance of His Love, His Light—the Great Light He eternally radiates out for humanity that they may know the Truth of their being. The Radiance of the Light of His Wisdom shineth out through the long ages to guide you in the problems ye have before you, if ye will but call upon Him to guide you. Permit His triumphant Life and Love to infill every part of your consciousness, that It may renew and revitalize you in mind and body. May each of you be carried into the Light of Illumination, that ye may be free of the bondage of the world. Take His Yoke of Love upon you, for in That Union all will be well with you.”

* * * *

So spoke the Master so long ago in Palestine. Let us realize that underneath the chaos of our modern world there is still that deep, abiding Power of the Beloved which will eventually transform all unloveliness into beauty and harmony through the Light of His Presence. As we become conscious of that beauty within, it will radiate into the outer world and reflect the purity, the harmony which are inherent in the manifestation of the Logos, as Apollonius has shown us so convincingly.

We know it is etched into the Pattern of our world, awaiting that beautiful morning of Sunrise when each shall rise transcendent into complete Union with the Beloved, our God. May our world reflect that beauty which we would consecrate to Him, the Source of our being. As the mists of morning reflect the coloring and beauty of the rising sun, so may we reflect the loveliness of His Spirit, His Beauty. As Light ever gives growth to Nature and man alike, so may we bathe ourselves in the Effulgence of His Light, that the Lotus-petals of our souls may unfold, revealing the Beauty of His Presence within us. May we truly become ONE with the Harmony of Life Itself, *His* Life. As we take the Yoke of His Love upon us may we become chalices of His Light with unwavering flame of devotion, ever true, ever beautiful . . .

A DISCOURSE ON PEACE AND HARMONY

WE find Apollonius seated with four women, His Presence throwing a glow of light over everything near Him. He is saying, "In the stillness there is peace, in the quiet of your own hearts—Bliss. Seek ye first that which lies within the realm of thine own inner being, and then the Joy of the Solar Logos may make manifest in the outer being the harmony and rhythm of the Song within your soul.

"For in the beginning there was Harmony and in that Harmony was the Note of the Universe made manifest, and the planets and suns and stars were swung in perfect rhythm with That Note. The Harmony of That Tone still reverberates through the hearts of men and echoes back to the Heart of the Solar Logos in perfect rhythm. As ye seek the inmost recesses of your being, That Note may be felt and the Harmony heard with the inner ear. As ye tune in with the rhythm, ye vibrate closer to the Great Rhythm of the Logos, forgetful of all else. The inner harmonizes the outer. Life's everyday problems of what ye shall eat and drink become less important.

"The Logos, having anticipated man's needs in the beginning, prepared all these things that he might be abundantly blessed. Man's passions and inharmonious thoughts alone deprive him of these great gifts. Would that ye would uncover that faith and understanding within the inmost heart of your beings, which was implanted there by the Logos before the descent was made and ye were not so blinded by your conceits.

"For what have ye to fear when ye consider that ye are the Outbreathing of Love? Ye are Tones of pure Joy from the Absolute and the Solar Logos, ensouled in the divine Beauty

and Effulgence of the Absolute. Never be downcast, but remember the origin of man—a divine symphony, of which each is a scintillating Note of beauty and harmony, played by the Great Musician on the many-stringed Lute of the Universe; the divine Airs of the Absolute, each string in perfect tone, each note harmoniously placed. How can ye be sorrowful with this divine Melody singing within your hearts?

“Be still and listen to your own divine melody, which can be heard only with your own ears, but which is felt by all within your presence. Keep your lyres tuned so that the Airs of the Great musician may be played upon them at will. Life will become more beautiful and more harmonious and your souls will unfold as a blossom opens its petals in the sunlight and blesses all with its fragrance. So may ye bless humanity with the perfume of your souls.”

* * * *

Let us carry this Stillness into the turmoil of our modern life, for each day has its own little whirlpool of tumultuous thought and action. As we keep centered in the quiet thought of this lesson we will be untouched by outer difficulties. Let us hold the peace, beauty and harmony of this Record and frequently tune in with the Great Musician. Let us feel the Peace of the Absolute permeating every fibre of our being, expressing Its Harmony through us as we become at-one with It. May the gracious Blessing of Apollonius of Tyana—as extended to us through His thought—keep us poised and in tune with the Rhythm of the Absolute.

TRANSFIGURATION

JUST at sundown we see Apollonius of Tyana in company with three close friends leisurely walking up a path which leads to the top of a low mountain. They have been enjoying the sunset as they discussed the subject

of Initiation and as the glorious color subsides in the west they quite naturally turn their thoughts to the final Initiation, that of Mastery. These friends are John, James and Peter, to use their Biblical names, and all are devoted disciples of Apollonius.

The atmosphere at the top of the mountain is filled with vibrant peace and the air is fragrant with the mountain vegetation, pungent in the evening air. The harmonious coloring of the sunset and the tremendous transmission of thought and word as Apollonius dwells upon the final steps of man's liberation have created an exaltation in the minds and hearts of these friends. In fact He has been preparing a background for a most wonderful experience which they, who are so closely associated with Him, are soon to witness. By His discourse He is lifting them so high in consciousness that the three have stepped beyond physical limitations and have become clairvoyant for the time being.

We hear Him speak . . . "Since the Love of the Logos enfolds Its entire creation and is made manifest through It, there is no place for any adverse thought or feeling which doth not make for your perfection now. The Light of Spirit is made manifest in you in Its completeness, Its fullness. Underlying and sustaining that Light ye have Wisdom and Love from the Heart of the Logos. As ye contemplate the glorious Light ye feel Its first pulsation within your hearts. Its very contact stirs up the Flame within, lighting the altar of your sanctuary with such splendor that it needs must radiate through your hearts and minds, bringing forth the Wisdom as well as the Love of the Logos, of which ye are channels to bless the world. It is this Light of Spirit ye become, radiant as clothed in pure white garments through which only purity of thought and feeling may find expression. In the Effulgence of our beloved Logos there comes the joyous expression of all He has centered in man and in all form.

"As ye come to Him with the deep desire to become unshackled and to stand in the fullness of His Light (which is ours) that ye may become one with That Light, your yearning for this revelation and for understanding will unveil the latent qualities within you, for each must come into the Light of Being himself. Then, without effort, will ye find

the key to the Universe. Seek ye first that kingdom which is yours and all shall be revealed to you and truly will ye become masters of men.

“In that which ye think of as the beginning ye came forth in the Light. Ye were first nurtured in Love and brought through into the Ideation of the Logos, but it was not until Light became manifest through the great Universe that ye took up the threads of the journey through form, for, in the Light of the Logos, Life came into manifestation. So ye are beings of pure Light and Love, manifested in the perfect Light of Being Itself, and as that Light thrilled through you, your consciousness and all your being was infilled with the Light—and still is, else there would be no life—ye would not be manifest. That which He embodied in His manifestation before it came into expression is perfectly held in all its fullness in every expression of life, for He holds His Universe in all its completeness, its wholeness, within His Consciousness. All is a divine Unity in Him.

“Ye have but to turn within, closing your ears to the outer circumstances, and once the door is closed the Radiance of His Spirit enthralls you and ye will be so infilled with Its Light and Love ye will realize no separation between your sanctuary and the world. Then, though ye move in and out of the confusions of the outer world, your awareness is above it and your illumination liberates you and ye will become greater channels of blessing in the world.

“It is within this sanctuary of the heart ye shall lift up and transform all the lower aspirations and desires into the true vision of life. The lower self of you will be elevated into the higher and in that lifting all shall come to you . . . all in which the Effulgent Spirit is invested and manifests Its transcendence of beauty into the lower world, the world of your activity. That which ye seek ye shall find, and as ye lift the Cup of the heart it will be infilled with the pure Essence of Spirit and ye shall be free of the bondage of the lower world.

“Within this sanctuary, so sacred to you, is your illumination. In the Holiness of this hour the transformation takes place and your whole being is transmuted into Light. Then, wherever ye go, the beauty, the harmony, the Effulgent

Light of the Logos will remain forever with you, transforming and illumining the world about you as ye journey to the Portal of your liberation. Through the Light, as well as Love, comes liberation . . .”

As the evening shadows fall like a soft veil over the face of Nature, the Glory of His aura is suddenly discernible to the friends of Apollonius. They are permitted to see this illumined Soul clothed in the beauty of complete emancipation. His physical body seems to merge into a glorious burst of color which far exceeds the magnificent sunset so recently spread across the sky. As they behold His Glory the experience is so breath-taking they are overwhelmed with emotion at what they see. They are struck with awe and their hearts are filled with adoration for this great Teacher, Who has revealed so much to them, Who has lifted them so high in consciousness. As they gaze upon Him, absorbed in a state of joyous adoration, two Lords of Venus appear and enter into conversation with Apollonius. As these three great vibrant Beings stand together on the mountain top, Their auras uniting in a wondrous blending of dazzling light and color, They seem to symbolize the Trinity or the Three Aspects of Deity. The exalted state of mind of the disciples, together with the tremendous Consciousness of these three Great Ones, create a vibration in which mortal man can look upon Those Who to us would appear as gods.

The Venusians instruct Apollonius in the Venusian language, which, of course, the disciples are unable to understand, but being in Their Presence is enough to give them a great blessing in an expansion of their own consciousness. In the radiant Outpouring of Love and Light from these Great Ones they are deeply blessed. The Light of Spirit has so infilled their consciousness with the very Flame of Being Itself that it seems to radiate out through their physical forms in a burst of Glory which illumines the mountain top. They are transformed by the Fire of Spirit.

Shortly the Lords of Venus take Their leave, Their Forms gradually fading from sight and Apollonius and His friends seat themselves for a few moments of quiet contemplation of this wonderful experience before they return to the city. Apollonius, too, seems quite transformed. His body appears

luminous, almost transparent, aglow with Light. He is truly a Shining One. Yet He talks with His friends, sharing this experience with them, for they are so ready and prepared to accept the beautiful experience of transmutation and transfiguration. The Master is glorified, transfigured; the Effulgence of Spirit is invested in Him and manifests Its transcendence of Beauty and Power through Him.

* * * *

As we meditate upon the spiritual quality of Light, we realize more of Its wondrous beauty, Its revealing power. In the Transfiguration of the Christos the disciples would never have been cognizant of that beautiful occasion had it not been for the Light that shone round about Him, and the Beings of Light Who came to Him, throwing Their Radiance around Him.

In contemplating this beautiful Record we become aware of the Inner Light which glows within our own sanctuary, where we may commune with the Source of our being, the Divine Spirit within. May our lives show forth this Light as we transform the imperfect into the Perfection of the Beloved, that Holy Presence within the shrine of our hearts. May our hearts be pure that they may be infilled with the Great Light.

APOLLONIUS IN EGYPT

THE scene is in Egypt and before us lies a wonderful view of the Sphinx. Time has not worn away its features, nor have the desert sands crept up around it as far as they have in our present age. It rises majestically in the clear, scintillating light of the desert sun and is inspiring to behold. A number of camels are resting a short distance from it and we see four men advancing across the sands. Apol-

lonius of Tyana, Damis and two Egyptians in rich oriental attire are approaching the Sphinx. We do not see a door, but as they step between the two great paws one of the Egyptians presses a hidden spring and an opening is made for their entrance. They step into a small chamber, softly illumined, where a Master stands within an inner doorway welcoming them. He advances a few steps and as they greet each other, Apollonius extends His hands, palms up. The Master lays his hands in those of Apollonius and kisses Him on the forehead. Apollonius then raises the Master's hands to His lips and presses a kiss upon them. Next Damis is presented and then the two Egyptians, whose dark complexions are quite in contrast to the fair Greeks. These men are all great Masters, very far on the Path of Evolution.

The Master of the Sphinx invites them to accompany him to another chamber, so they follow him through a long, narrow passageway quite some distance, finally turning left along a shorter corridor, and enter a chamber in the region of the heart of the Beast. This room is oval, in fact, very much the shape of a heart and the coloring is beautiful. It is filled with soft orchid-blue light, which emanates from an unseen source.

The floor is mosaic and the entire ceiling and walls are covered with hieroglyphics. The design is wonderfully intricate and beautiful and there is not an inch of space without a symbol on it. The coloring of the floor is a rich, glowing shade of rose, almost as deep as brick red, but still rose—a lovely oriental color. In the center of this room we see a delicate instrument mounted on a low pedestal, which is about two feet in width across the top. Around the pedestal are hieroglyphics laid in circular form, round and round, extending to the walls of the room. Looking more closely at the floor we see it is made of small tiles skillfully joined together, which give it the effect of a mosaic. The hieroglyphics are cut into the tiles, each one being as perfect as a flawless jewel. The walls and ceiling are an intermingling of soft orchid and blue shades. Small figures and hieroglyphics completely cover walls, ceiling and floor. It is most beautiful.

The five men seat themselves on hassocks in a circle around the pedestal and enter into deep meditation. As their

thoughts merge, the color of the pedestal and the instrument upon it change from a steel grey to scintillating silver. The instrument changes form also and now appears as a delicately formed fish. The Master of the Sphinx intones a mantram and, as he chants, the instrument and pedestal take on a gold coloring. The instrument grows brighter and brighter, radiating an aura of golden light all around it. Now the fish has changed into the form of a long, slender tube, tapering at the ends. As he continues to intone, the golden tube becomes suspended in the air, emitting musical notes, then vanishes.

They continue their meditation and in a short time the tube returns. Through the power of their thoughts and their understanding of occult law they have placed a message in it and sent it on the vibratory thought waves to the planet Mercury, where it has been received and read, a reply placed within it, then returned to them. As it appears, for a moment it is suspended in the air, quivering and scintillating in its golden aura, then gently descends to its base on the pedestal. The Master rises, holds his hands in blessing over it and chants three bell-like tones. As he does so, the tube separates in the center, opening to its full length. The others rise as he takes out a slender roll of papyrus, about one-third the length of the tube. As he unrolls it we see it is of very fine, nearly transparent parchment covered with hieroglyphics. Together they eagerly scan its message.

First there are a few words of affectionate greeting and then the information they have sought. They have asked for light on a subject pertaining to the Mysteries, which concerns them deeply. It is in regard to the relation of the soul to the planetary system and the Great Systems of Universes. The message relates to a problem they are working out in the laboratory. It is very complicated and they have appealed to some of the Great Ones on Mercury for assistance. The parchment roll is quite long, filled with detail and explanation. Unrolling it very slowly, they discuss it earnestly, as only men of their great wisdom could.

Now the Master of the Sphinx removes one of the decorated tiles from the wall, disclosing a niche. He rolls up the papyrus, placing it within the niche, then replaces the tile. Returning to the pedestal he intones a word three times and

the tube closes. He makes several passes with his hands and it returns to its former coloring of soft steel-grey. The form changes also and again we see a slender silver fish, lying aslant its base as it rests in the center of the pedestal.

Before leaving the room they step over to a wall where we discover a long mosaic panel. It is about three feet up from the floor and is about six feet in length and one and a half feet in width. As one steps up to examine it its lines change completely. From the center of the room it looks like a picture of one of the old Egyptian gods, but, as we come close to it, it changes form and the lines are seen to be quite different from what has appeared to be. It is so constructed that if the chamber were invaded the mystery would not be revealed.

As we look at it with the eyes of understanding the form of the Egyptian god disappears completely and we detect a spiral form constructed of numberless fine lines. The lines are smaller at the base of the panel, growing larger as they ascend toward the upper part. They are interwoven with numerous characters and there is a blending of lines and forms as they reach the great Spiral at the top. It is an ingenious work of art. Only a skilled expert could have made the figure of an Egyptian god appear in this beautiful design for ordinary eyes to behold. As we study it, we see the delicate tracery of lines and symbols depicts the story of the soul's journey on the Earth planet, up through the higher planets of this chain and on to other chains and systems, which are more highly evolved than ours—right on up to the Absolute.

There is one symbol which portrays the mental processes of the Solar Logos as He creates His solar system. We see this particular symbol because Apollonius and Damis are studying it and we tune into it through their thought processes. It relates to the problem the Master of the Sphinx is working out in his laboratory. Apollonius has come to help him solve this problem, as well as to receive instruction, for the highest vibration of Wisdom on the planet at that time was centered in the Sphinx.

They are preparing to leave the room, but before going Damis is attracted to a hieroglyphic that is conspicuous be-

cause of its beautiful coloring. As we look at it closely, we see it is a lovely lotus. Three leaves in a rich shade of green are at the base of the mosaic, the blossom rising from them in beautiful orchid tones with a golden center. Damis knows it is going to change form as he looks at it. Apollonius, noticing that Damis' attention is centered on this bit of art on the wall, is attracted to it also. He crosses the room and affectionately places an arm around Damis' shoulders. As they stand, concentrated on the symbol, the color changes and the three leaves take the form of three rays of light, merging in a point at the heart of the lotus blossom. It is now pure gold with an aura of delicate violet coloring over it. The rays form a triangle, but, as the two men withdraw, it falls back into the form of the lotus plant with its lovely blossom.

The men go to the doorway, which has been invisible, and pass out into the narrow passageway, turning in the direction of the left loin of the Sphinx. They enter a long room, a fully equipped laboratory containing many wonderful instruments, some of which are unknown on the planet today. The Master of the Sphinx has full access to the planet Mercury, the planet of Wisdom, for assistance, he being just a step from the Solar Logos; he is truly a "Shining One." His face is so radiant and his hair, like scintillating silver, forms such a brilliant halo around his head that we are unable to discern his features.

These great Masters stand studying a miniature model of many Universes, which includes the greater and lesser planets and suns. The Master has worked out several planetary chains composed of different-sized globes and lines. The model is made of a scintillating metal which looks to, us like transparent silver. He has used a law to keep them spinning and moving in spirals, a law which we on earth today know nothing of. All emanate from a central sun. From it three lines go out to a point where they merge into seven. The globes spin in circles and the lines seem almost transparent, yet they form an intricate network, representing lines of force as the system grows larger. This model is worked out in perfect symmetrical form, each part merging into the widening spiral form which leads into a great circle. All the different

systems, while ascending, keep their perfect form. The whole arrangement seems full of life with each part moving and revolving.

The room is long and narrow and a long, low table is placed underneath this complicated arrangement of globes and wires, which are levitated above it. A shining golden disc represents the Absolute and from it a power is generated which is focused on a point at the other end of the system. The invisible life force descends from the disc on the right side, flowing to a point in the system, then ascends on the left side, returning to the disc, which represents Involution and Evolution. As we view this power we lose sight of the globes, worlds, planets and suns and see only the Force raying through them; we are aware only of the One Life in Which all form is immersed.

The men are now concentrating on that part of the model which represents our planetary system. The Master and Apollonius are working together at the table, the others watching them. We leave them there as they begin working out the problem, which is so far beyond our comprehension.

They have been discussing the great cosmic Forces which stream into our Universe from the Absolute, those Forces which have taken form as the planetary systems and which also sustain these systems. From their conversation we realize that these Forces manifest through the Ethers as Waves of Light and Life and are truly the Great River of Life in which all form is immersed and through Which all manifest worlds receive their sustenance. These great Streams of Force are the Love, Light, Life, Power, Will and perfect Law of Absolute Being, THAT Life in Which all live and move and have being.

It is not possible to follow the transcendent thoughts of these Great Ones, for they are dealing with Ideas concerning Life which the human mind of today cannot conceive of. Also they communicate with each other through the processes of thought transference. We have no terms in which we might even discuss these great concepts and it would be impossible for us to grasp the Great Streams of Life which lie beyond our world, for they are not even remotely imagined by our modern scientists, nor will they be until our planet has gone

through its evolution in the great Scheme of Life, held in the Consciousness of the Logos. And so we leave them, absorbed in the ideas which have enthralled them.

THE SECRET CHAMBER OF THE SPHINX

AS we view the next picture we have the feeling we are about to make a great discovery in the body of the Sphinx, for we are approaching a secret chamber. We are again with Apollonius and Damis and the Master of the Sphinx as they move through a channel near the tail of the animal. They walk in a crouching position, as the passageway is very low. Reaching the place where the tail joins the body they pass through a secret door which opens into a passageway about two-thirds the length of the tail. There is a long drop down into the earth. The three men enter a small elevator and descend through a shaft, which is not dark but quite light. The shaft opens into a grotto which sparkles with myriads of jewels. This room is a long oval, the shape of an egg. As they enter, there is a burst of light, like diamonds sparkling in the sun. The light is so brilliant and the jewels flash so brightly we can scarcely look upon the scene. Apollonius and Damis stand in awe. Even the floor is brilliant with many-colored gems, which scintillate and sparkle in a blaze of light. It is brighter than sunlight and we wonder if it can be man-made or is it one of Nature's wonders?

The three men advance to the right side of the room and, as they approach the wall, the jewels take on the formation of lettering. They read the symbols, which are Egyptian. This room has a peculiar effect on us, for it seems to whirl us out of our equilibrium. There is such tremendous power it clouds the vision. We have a feeling of wonderment as to just what can be the meaning of it. The question must have something to do with the Riddle of the Sphinx, which is

answered in the flashing jewels and which we are unable to read. We are impressed with the thought that this room is too sacred for human eyes to behold and that it must be a great privilege for Apollonius and Damis to be brought into it. We perceive it has to do with the Initiation of the Soul. The seven great Initiations and two additional ones, having to do with the upper levels of consciousness, are depicted here.

At the end of the room is a symbol of the Duality of both Nature and Divinity, the masculine and feminine—but the moment we glimpse it, it flashes out. Again—the Riddle of the Sphinx. The reason it is so difficult to get the symbology depicted here is because few in the physical form have ever entered the room and been permitted to gaze upon its walls. It is the most sacred and secret chamber of the Sphinx. The rate of vibration is so high it would be very difficult for a human being in the flesh to enter it. The entire history of the Soul's descent into matter and the return journey to Spirit is outlined here in symbols. The flashing jewels make it impossible for one to see anything but light, and hence prevent us from discovering anything.

The symbols are in various colors, the lettering like cut diamonds. We catch a glimpse of the symbol of a fish in jade green, a feather in blue, a ruby bird . . . The dual aspect of Divinity is surpassingly beautiful—it almost takes our breath away. As we stand looking at the walls, the symbol stands out clear and real for a moment—then it is gone. This symbol of the Duality of Divinity is like a shield with two sides, a man on one side, a woman on the other, but in some strange way the two are one. We evidently see this as Apollonius and Damis see it, for we are enabled to perceive what they see. The inner vision is necessary to discern the symbols.

They now study the floor, where the lower astral hells are depicted. As they concentrate upon it, the dark red colors become prominent and when they turn their attention elsewhere it is as though a beautiful white veil were thrown over it. Near the entrance, there is a complete history of evolution through the different forms, all worked out in jewels in symbolic form. If one were ignorant of these symbols they would have no meaning. It is pictured much as it can be

seen in the Akashic Records—first the chaotic and misty condition, the coils floating around in the mists at different stages of unfoldment. The beginning of the uncoiling process is particularly stressed.

On the ceiling of this room is depicted the entire story of the Solar Logos and the Hierarchies. No wonder the atmosphere has such a tremendous vibration and generates such force! It is, even now, kept intact. It has a correspondance with certain points in the Hall of Learning on the inner planes. It is impressed upon us that the Masters of the White Lodge use this room as a generator of Force to keep the Truth ever burning on the planet. If we could read the hieroglyphics we could interpret the symbols on the walls, but it surely is the same story that advanced occultists know so well.

The three men have a special work to do here, but we are not permitted to witness it. The air sparkles with vitality and life. It is like nectar. As we return to the upper levels we realize that the secret chamber is located under the body of the Sphinx, a little left of the center.

Now we see Apollonius and his companions going up the shaft, their work apparently finished for the time being. They go straight through the passageway, emerge from the Sphinx and walk over to one of the pyramids.

THE GREAT PYRAMID

APOLLONIUS, Damis and the Master of the Sphinx ascend ten broad steps which lead to the opening of the Pyramid, gaining entrance through a secret door. We follow them to an upper chamber, which is devoted to astronomy. The room is oblong, rather large, and filled with astronomical instruments, charts, drawings and pictures of the planets. The sun and moon and many astronomical figures are depicted on the walls. The room is known today

as "The King's Chamber," although at the time of Apollonius they did not refer to it by that name.

We see a huge instrument, through which the planets are studied, but the opening through which it is projected is not noticeable in our present age. The three men take turns looking through this great instrument at the deep blue sky. This instrument resembles our telescope, but is quite different from our modern instruments, for with it they are able to get a much larger and clearer view of the heavens. We notice another opening in the wall, which points to the North Star. The walls of this room are entirely covered with symbols and pictures of the planets, with explanations in hieroglyphics which are beautifully executed in color on the stone. As the three men are making their observations, which are far beyond our comprehension, let us look at the Pyramid as it was in that age.

On the other side of the great structure we find chambers which can be reached only by a secret passageway. They have not been discovered by the scientists of our day. The entrance, carefully hidden, is in the center, the doorway being even with the base. Only those who have the right to enter can find it. Before us we see seven steps leading upward into a corridor. Ascending them we discover twelve chambers, representing the signs of the zodiac, each chamber being filled with symbols pertaining to the sign it represents. These are the "Labours of Hercules." The first three chambers, which are laid out together, are the Earth signs, Taurus, Virgo and Capricorn. Initiations pertaining to the sign are given in these chambers. They are placed zig-zag, with four steps leading up to each one.

As we enter the first chamber we see a silvery pedestal in the center of the room upon which is a large symbol of the astrological sign, Taurus. It appears as a large hour-glass, open at the top, or a circle supporting a half-circle. The color is leaden, like old pewter. A mosaic, depicting the creeping things of the earth, is worked out in the design, which covers the entire floor. This design begins at the walls and works toward the pedestal. A figure of a serpent encircles the pedestal. Intermingling the hieroglyphics which cover the walls are circles and triangles. On one wall the serpent is

used in various positions as the motif for the design. At the lower part of the wall the figure is stretched out in a horizontal position. At the top of the wall it forms a circle with the tail in its mouth, symbol of the Circle of Wisdom in Infinity.

Another wall is devoted to the beetle, the Egyptian scarab. The head and feelers, forming the sign of Taurus (♉) is used throughout the symbology. We see a row of hieroglyphics, then the feet of the beetle; another row of hieroglyphics, then the body. Farther up on the wall are the feelers, then the wings, used separately. At the top of the wall is the Egyptian symbol of the outspread wings with the globe, or circle between, symbol of the liberated soul. The beetle is also shown marked into different sections; the sections of the back of the head and the feelers which are round—almost perfect circles—are used extensively.

On the next wall the motif of the onion is used, being worked out in the different stages of its evolution. First it is shown as the little seed in the ground, then, as the sprout comes up, and again as the bulb is formed. The growth is shown as the bulb increases in size, and finally the onion is depicted as we know it. This symbol is placed at the top of the wall, the roots reaching upward, the long, stem-like leaves and the stem which holds the seed pod reaching downward. It is used as the familiar "Tree of Life," which has its roots in Heaven, its growth on earth.

The fourth wall is devoted to a large drawing of a Beast, resembling a buffalo with short horns. A door is placed at one side of this wall, leaving about three-quarters of the wall for the symbology. The animal has a big, stocky body and is really a cross between a bull and a buffalo. The head, with the short horns, resembles the symbol of Taurus which is placed on the pedestal. The body appears very strong with a stubby tail, like a deer. Around the Beast is a mass of hieroglyphics which cover the entire wall. The colors used in this room are of the earth, browns and greens.

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Four steps lead into the second chamber, devoted to the sign of Capricorn. This room has an altogether different

feeling about it. The atmosphere seemes lighter, more refined, not so earthy. In the center of the room there is a perfectly straight pedestal with a marble slab across the top, which is brick-red and rather pretty. A beetle is engraved on each corner and in the center is the symbol of Capricorn. (*♑*) A beautiful design, embodying the symbol of the beetle, is carried out in the mosaic of the floor. The head and feelers are submerged in the tiles, the body, wings, and outstretched feet being executed in a raised design. The motif on the walls deals with the transmutation of the Beast. We see now why his figure was placed by the door which leads into this room, where that element in man goes through a refining process. An entire wall is devoted to the feet of the Beast, which has particular significance, for the feet symbolize a firm foundation and also have to do with understanding.

The next wall is devoted to the legs, which are treated in ladder and spiral forms. The design is like a trellis, with hieroglyphics interspersed throughout. The idea of the Ladder of Life and the Spiral of Evolution is worked out in many fascinating interpretations. The third wall represents the dissected parts of the body, which symbolize the different qualities represented by the various parts of the Beast. All the symbols lead to the heart of the animal, placed at the top of the wall, indicating the journey of man from sense to Soul, the heart being the sanctuary of life.

The last wall deals with the head of the Beast. It is shown as the character which symbolizes the sign of Capricorn (*♑*), but is shown with the point up, rather than as the astrological sign is usually written. This room is decorated in beautiful, soft colors, green and brick red in various shades and values predominating. Passing through a narrow passageway we enter the next room of the earth trimplicity, Virgo.

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There is a still lighter feeling in this room, quite removed from the heavy earthiness expressed in the room devoted to Taurus. Soft greens and the lighter shades of brick-red are used—the soft corals and peach shades. The pedestal in the center of the room comes up in the form of a triangle and is

straight across the top. On the little table which it forms is placed a symbol which resembles the sails of a ship, but which is, in reality, a thin, highly burnished metal forming the sign of Virgo (♍). The motif of the onion is carried out in the mosaic of the floor. The long leaves, the flowers and seed pod are worked out in unique and lovely designs. The bulb is not used on the floor, but on the wall in the highest symbols of this sign, for the bulb symbolizes the form which holds the inner flame.

On one wall we observe that the wings of the beetle are used to present the idea of freedom from the gross earthiness of the preceding rooms. After transmuting the sign of the Beast, the Soul rises on the wings of a clearer understanding, a higher aspiration. The next wall is devoted to the symbology of the cat, which represents the Soul, as well as the intuitive faculty. Because of this animal's sensitivity it is also symbolic of the extremes of emotion, a strong quality in the sign of Virgo. There are many hieroglyphics, but the sketches of the cats far outnumber them. In the center of the wall there are four large figures of cats in the form of a square.

The third wall expresses wisdom and transmutation in the symbology of the serpent, which is used in circular and upright forms. On the lower part of the wall four serpents ascend staffs which stand like four pillars. From the head, at the top of the staff, the tongue comes out like a flame. Above these, at the top of the wall, are four serpents in circular form, symbolic of wisdom.

On the fourth wall the color is soft rose and the door leading out of the room is very narrow. Only one person could step through it, which makes very clear the idea that in the evolution of the Soul each step in transmutation must be taken alone. The symbol of the bulb of the onion is used here. On the lower part of the wall four huge onions are pictured and above them are four others, the sheathes loosening ever so slightly. The next row shows a greater loosening and in the fourth row, merging into the fifth, a still greater loosening is discernible. In the fifth stage the bulbs look like beautiful full-blown flowers, yet there is the dim outline of a complete circle. If one did not know it was an onion he might suppose the flower to be the thousand-petaled lotus.

The forms on this wall are ethereal and lovely. The five rows symbolize the five senses.

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We cross a short corridor, which takes us to the next set of chambers, representing the Water signs. We notice the hieroglyphics placed over the doors are symbols of the fish. The arrangement of these rooms is different from the Earth chambers. A doorway from the passageway leads into the first of the rooms, which opens into a second room, it, in turn, opening into the third room. Standing in the first room, Pisces, (♓) we observe that here, too, the walls are covered with hieroglyphics. The stone slab, which forms the top of a small bench in the center of the room, has the form of a large fish carved upon it. As we look at this fish it becomes transparent and we can see the backbone with the small bones extending out from it. Looking closer we find each of these little bones is in reality a delicately outlined hieroglyphic, which tells a story. Reading the symbols from the head down to the tail, then back to the head, we realize the message deals with the esoteric symbols of the sign. There is also a prophecy given and we are told that for each sign there is a symbol which contains the message of the prophecy. We are particularly interested in this symbol of the fish because it gives the message which Apollonius of Tyana brings to humanity. The dates of His birth and the time when the message is to be given are worked out in the carving of this fish. To one who cannot read the inner meanings of the symbols there is only the bony formation of a fish, but to one who understands, the whole history of the Piscean Age is given in symbols.

From this room we turn our attention to the inner rooms, first Cancer (♋), then Scorpio (♏) and find the form and decoration quite similar to the Piscean room. Walls, ceiling and floor are covered with intricate designs of great detail representing the emotional and spiritual nature of man developing through growth, unfolding from the fish of the Sea to the birds in the Air. A bench in the center of each room has the carving of a fish upon it. The predominating color is blue, shading from soft green-blues to a lovely violet blue.

The lighting is soft and luminous and there is a feeling of great beauty and peace, after the stronger vibrations of the earth signs.

As we enter the Fire chamber, Aries (φ), Leo (♌), and Sagittarius (♐) we find these rooms are two steps apart. The predominating color is red and there is so much play of color we find it difficult to see the symbols. As we enter the first room, Aries, we see a pedestal with a circular dial in the center of it, having measurements in circular form carved upon it, an inverted triangle in the center. These Fire rooms deal with prophecy, as well as the history of the signs and the Labours to be performed. Walls, ceiling and floor are covered with symbols pertaining to creation and the spiritual qualities of man as he unfolds from the lower kingdoms in Nature into the higher spiritual forms, represented by the Flame.

All the chambers are arranged in zig-zag fashion. The three Earth chambers are each four steps apart, one above the other. From them a corridor leads straight across to the Water rooms, then the Fire rooms lead out, zig-zag, from them, while the Air chambers are situated above, each one above the other.

A winged symbol is placed over the doorway of each of the Air chambers. Upon entering the room devoted to Gemini (♊) we find it is decorated in a light golden color. The atmosphere seems joyous and vital. In the center of the room there is a pedestal with a gold-colored globe upon it, which is covered with hieroglyphics. The second Air chamber, Libra (♎), also decorated in gold, has a complete zodiac worked out on the top of a bench placed in the center of the room. In the third Air chamber, Aquarius, (♒) the pedestal in the center has a small pyramid on it, upon which a number of measurements and figures are inscribed. This Pyramid rests upon a central dial, which has hieroglyphics encrusted all around the edge. This chamber is filled with scintillating light and has a domed ceiling with many bird and winged symbols in artistic arrangements. In fact, all the symbols in this room represent freedom. It requires nine steps to reach each of the Air chambers; nine because humanity reaches the Ninth Dimension in the air.

Returning to that section of the Pyramid in which Apollonius and His friends are at work, we find ourselves in a room almost directly below, but a little to the side of the King's Chamber, which is related to it as it is also devoted to the study of astronomy. Looking about us we see that the walls are covered with symbols of the zodiac. In the center of the room, set upon a stand, is a large globe surrounded by a disc, which has figures carved upon it. On this globe are depicted the various continents of the earth which have come and gone. The globe is transparent and shows the outlines of Lemuria and Atlantis under the seas. The land that is in existence today is superimposed upon the others. We look through the land we know to these ancient continents. As we study the formation the outlines change and we observe that much of the land of today becomes submerged and another continent appears where the Pacific Ocean is now. California and Mexico are a part of the new land, but the eastern sections of America, as far as Chicago, are under the sea.

The method by which this is portrayed is most interesting, for the continents and seas seem to be in layers, one superimposed upon the other. There are dates also, for each layer has its period of duration and the date is shown. In the center of the globe is depicted the Mist Age. In fact, all the various stages of the evolution of the planet are worked out in detail. Another stage is shown which is beyond the coming one, which depicts the Sixth and Seventh Races. At the time of the Seventh Race everything will be shifted to the North, the Imperishable Land, all other lands being submerged. In that far-off Age an altogether different Race of supermen with more ethereal bodies will inhabit the Globe and our earth will be completely transformed. When the Seventh Race takes possession of the planet they will transmute all that is gross into lightness. Instead of the earth's becoming coarser and eventually disintegrating, these god-like men will change it into finer elements, as the Solar Logos planned they should. Then will the heavenly state of our earth be established. Everything on the planet will vibrate at a much higher rate and it will be bright and scintillating, radiant with Love. All the darkness of negation will have been changed to Light.

In this room there is a very comprehensive map of our solar

system showing the different stages of evolution on the other planets. There is also a huge map of the Universe, which includes seven systems, each linking into the other and each with a Central Sun, similar to the Center of Power in our own solar system. Investigating further we see there are five rooms or chambers, which are set in zig-zag formation. The one at the top has a golden symbol of the Solar Logos suspended from the highest point of the Pyramid. From this room, at an angle and a little farther down, is the astronomical room, then, slanting downward from that is the room devoted to mathematics, which is filled with geometric figures, where problems are solved. This room is oblong in shape and along the two long sides are low benches. In the center of one wall is a cabinet containing delicate instruments. This cabinet opens in the center and hieroglyphic symbols are inscribed on the two panels. There is a long table in the center of the room, upon which are lying cubes, triangles, circles, squares and other objects with measurements and figures etched upon them.

Apollonius, Damis and the Egyptian Master have come into this room and have before them a sheet of papyrus upon which are inscribed numbers and symbols. These hieroglyphics look peculiar to us. While, in a way, they resemble our modern numbers they are shaped quite differently. The symbol that stands for *one* looks like a slender pyramid, being slightly wider at the base than at the top. It is symbolic of the three-in-one. The symbol for *two* resembles a half-moon and a small circle.

We shall leave them with their problem and explore the Great Pyramid further. Going back to the entrance we find ourselves entering a door which leads into a passageway. One goes before us and we follow. As he enters the passageway he stops and makes obeisance to the Supreme Being and chants a short mantram. We realize we are on holy ground and make obeisance within our hearts. As we proceed down this channel, which is just wide enough for three to walk abreast comfortably, we come to several broad slanting steps leading downward. The second step is wider than the first, the third wider than the second, and the fourth wider still. We find the fifth step is the width of the third, the sixth is the width

of the second and the seventh is the same as the first, which seems rather mysterious, but we realize it must be symbolic of certain Steps on the Path of Life. Now we find ourselves walking along an incline which slopes gently downward and finally arrive at a doorway which has an iron bar across it. The one who has gone before us lifts the bar and the door swings open.

Entering a large room we find it is flooded with a glaring red light, which is very frightening and oppressive. We feel as though the ceiling and walls are pressing in upon us, a feeling produced because the ceiling is built on different levels, the section near us being quite low—in fact, it is not far above our heads. As we go into the room we observe that the ceiling rises upward and the light grows dim until, toward the farther end of the room it appears as a vast, dark dome, desolate and devoid of life. As we are impelled across this room, it has the appearance of being filled with flames and we realize with apprehension it symbolizes hell. It is most oppressive, so we quickly cross to enter a passageway leading out from the farther end of the room. Our guide has disappeared and we realize we must find our way alone. At the end of the passageway we are able to discern in the dim light a symbol which is a skull and crossed bones. We are overwhelmed with the desolate feeling that we have come to the end of everything, the disheartening sensation of hopeless defeat, for the atmosphere is one of crushing despair. But our intelligence tells us this is a part of the Initiations which are given in the Pyramid, so we turn to retrace our steps, knowing there is nowhere to go but back through that flaming hell.

We return to the Chamber of Flame and find a miracle has taken place, which is quite symbolic. As we come back into the room and view it from the passageway it presents an altogether different appearance. That part of the room over which the high, vaulted ceiling rises now resembles Heaven. The dome appears as a beautiful deep blue sky and soft, celestial light fills the room. We are aware of lovely music, which, to our ears, seems like the Music of the Spheres. The soft fragrance of sweet perfume steals over our senses and

we are conscious of the presence of Heavenly Beings. The atmosphere is radiant, vitalizing and altogether blissful.

Reaching the center of the room we see a long spiral staircase, leading upward through an opening in the high ceiling. As we mount its steps we observe hieroglyphics inscribed upon it indicating that it symbolizes the Spiral of Life. We ascend higher and higher in a mist of soft blue light, and upon reaching the top we are filled with a wonderful sense of exhilaration. At last we are in the passageway that brings us to the corridor which leads into the Queen's Chamber. The floor of this corridor is laid with twenty-four large blue tiles. As we pass through the doorway of this chamber we see it is painted a soft, lovely blue. The walls are covered with hieroglyphics and beautiful murals, done in enchanting colors. On the wall to the right as we enter, is pictured the River of Life and along its winding course are nine tall palm trees, each having nine branches. Nine tropical phoenix birds with soft white plumage are pictured in flight over the Stream. It is so vividly portrayed that we can almost hear the flowing water and see the movement of the birds.

This room is square, although, as we entered, the circular dome gave us the impression that the room was round. The ceiling is exquisitely beautiful, being inlaid with precious mosaics. There are nine tiers of hieroglyphics arranged around the dome, each round depicting a stage of the Journey of the Soul on the Path of Life. In the very center of the dome is a symbol of the Sun. Floor, walls and dome are all decorated with intricate hieroglyphics and symbols, executed with the greatest skill. The floor is laid with large square tiles, their coloring, the same soft blue that we observed in the corridor. There are nine tiles across the room and nine in length and they are richly carved with hieroglyphs and symbols. Standing in the doorway and looking into the room we see that there are nine planes of consciousness pictured here. They range from the lowest, the mineral, up through the planes of evolving life to the liberated Soul. There are no furnishings in the room, only the beautiful decoration of walls, ceiling and floor.

As we study the left-hand wall we see the symbols tell the

story of involution through the planetary system. There is a Downpouring from the Sun in the center of the dome, which descends through this planetary system in a shower of scintillating golden sparks. As we step into the room, we find the wall around the door is the connecting link between the left-hand and right-hand walls. Here the great struggle of the Life Force is shown . . . the mighty struggle which ensued when the Force struck the lowest point in matter and began to adjust Itself in preparation for the Ascent. All this is pictured on a deep blue wall and it is done in such a manner that we *feel* more than we actually see. As the tones grow softer and a little brighter at the right, Life expands into seven channels—which is represented by hieroglyphics showing the different stages of Evolution. On the wall opposite the door is depicted the state of Nirvanic Bliss, as the Soul merges into Unity with the Supreme. As the wall opposite shows the lowest stage, this one expresses the highest, or rather that which is beyond the plane of human consciousness.

Turning to retrace our steps along the blue-tiled passageway we find at the end of it, at the point where we reached the top of the spiral stairway, another passageway leading in the opposite direction. At the top of the stairway one corridor leads right, the other left.

We follow this passageway, which is also laid in large square tiles, and reach a doorway admitting to the Gallery, which is on an inclined plane, sloping downward. Entering an oblong salon, which is softly illumined in a golden radiance, we see the walls are hung with beautiful paintings of the great Ones. These pictures are so skillfully wrought they give the effect of lovely tapestries. They are portraits of the gods Who have had so much to do with the evolution of the earth planet. We stop before the painting of Hermes, Thrice-Greatest, and study the noble features. It is impressed upon our consciousness that this great Soul was an earlier incarnation of Apollonius of Tyana. This long Gallery is decorated in a soft rosy-brown coloring and the floor is tiled. A little further on we find that the King's Chamber opens into a little passageway which connects it with the Gallery. There is a zig-zag stairway leading upward from the King's Chamber into this passageway, with the Chamber of Mathematics

above it. There is also the Astronomical Chamber, which we have described.

As we ascend, each room is a little smaller than the one below, for we are getting up near the peak of the Pyramid. There is a room where physics and chemistry are studied, and now we enter the library. The walls are lined with cabinets and there are low tables which are used to spread the papyrus rolls upon. There are low hassock-like stools to sit on. The walls are completely filled with niches, inscribed with hieroglyphics which indicate the contents of the rolls stored within.

As we reach the Chamber at the top of the Pyramid, we are filled with awe, for we realize, as we behold the beauty of this room, it must be used only for high Initiations. A shimmering golden globe, symbol of the Sun, is suspended from the point at the top of the Pyramid, golden light radiating out from it. Directly under it in the center of the room is a small pedestal which resembles a pillar of gold. It is three feet high and nine inches across the top and is square. A six-pointed star is inlaid in the center. This Chamber is all gold, the carvings on the walls representing the liberated Soul. There are beautiful carvings of the thousand-petaled Lotus, the Phoenix bird in flight and the Nautilus, all set in ornate panels. The Nautilus has to do with the Staff of Hermes, symbolizing the Spiral which leads to emancipation. Another panel depicts the sacred symbol, the onion, used so much throughout the Pyramid to symbolize the Spark of Divinity encased in Its many sheathes. As it is pictured here each sheath is loose and in the center a Flame is released. In another panel we see an Egyptian cat, its nine lives also depicted; in another, a magnificent eagle in flight with wings outspread.

It is a most beautiful and inspiring room and in its atmosphere we catch a glimpse of the wonderful Goal the Solar Logos Holds in His Great Consciousness for man, His beloved creation—the Goal of Liberation into the Splendor of His Light and Life. Slowly the picture fades, but, having glimpsed it we can never forget it, for it is held close in the shrine of our heart. We realize the Pyramid has given us a very graphic picture of the Message Apollonius has come to

give humanity and our hearts are filled with gratitude that this Great One came to dwell among us.

A DISCUSSION OF THE PYRAMID

FOR a few moments let us consider the symbolism which the Great Pyramid should give humanity of Life Itself and Its relationship to man. The base of the great structure symbolizes the lowest point in matter, which Spirit inhabits in the form of man, the physical body—and yet it is ever ascending to that Point of Spirit, the spiritual body. We realize man should endeavor to transmute that which is base in his nature, lifting it gradually into the pure realm of Spirit . . . gradually, lest he miss any part of the four sides.

The progress of man through the great turmoil and confusion of life, which he, himself, has implanted in the great Life Stream, is fully outlined in the various chambers and galleries and numerous side passages, which the scientists have not discovered as yet. They will remain sealed until man has evolved to the point where he will understand the Message contained in the Great Pyramid. Truly does the Path become narrowed—as it were, more one-pointed—as man climbs upward, ever nearer the great Portal of Love through which he must pass to Liberation. True Liberation can come only through Love in which there is no thought of self, but a complete consciousness of selflessness, as man knows the self in his varied emotions and desires. Truly, when he reaches the Portal of selflessness does he find Self. All this and more the Great Ones left encased in the Pyramid.

The scientists have discovered as much as will be revealed until man evolves into a better understanding of the great Laws of the Logos. They are unable to read further, although there is much more written there that is unseen and un-

known. Hidden niches in each chamber will be revealed to man as he earns the revelation in consciousness.

Of course, in our day, much has been removed by the Great Ones, but they can readily be restored by the same process through which they disappeared. We trust they will be, for there is much of power, strength and wisdom, as well as beauty, contained within that wondrous Symbol which remains for man to become conscious of. But first of all it must be a matter of consciousness before the outer senses may become aware of that which the Logos has in store for His beloved, and which He fully revealed to man at the time the Pyramid was erected. Truly, the gods walked upon earth at that time and mingled with men during the construction of that great work of art. It contained some of the rarest beauty, the rarest treasures the earth has been permitted to hold within its heart.

The two great structures, the Pyramid and the Sphinx, held within their chambers the choicest marvels that have ever been shared with mankind, that man might have the conception of the evolving Spheres of Life beyond his limited sphere. Some of the greatest artists and sculptors of Greece were permitted to enter the numerous chambers, that they might get the technique and bring out some of the art the planet has not seen since the Golden Age. Some of the real treasures of art were brought over from Atlantis, that they might not perish from the mind of man, for no great art is permitted to be lost. There is always a particular model which brings out the perfection, the technique, whether it be art, drama, or music, which is not permitted to be destroyed but is preserved by Those Who have that work in Their charge.

There were also certain works, brought over from more highly evolved planets into the Sphinx and the Pyramid which introduced techniques in color and form entirely different from those man had been able to evolve. These wonders were studied by certain great artists at various periods, some of whom were brought to the Pyramid in the flesh and others in their finer bodies while the physical body lay asleep, to bring forth the perfect pattern in their awakened conscious-

ness. Also the sciences were preserved and enlarged upon in certain chambers, which are aside from the chambers we have investigated. They are much smaller—in fact, they would seem more like alcoves or small rooms for the preservation of intricate and delicate specimens. These are seven in number, and of course have not been discovered. When they are revealed they will be found to be intact, with all the marvelous coloring, and some effects which are unknown to humanity in this era. The hieroglyphics and also the key will be found in each chamber, so that man can read with perfect understanding and ease. Each of these chambers will throw considerable light upon the various subjects which the other chambers contain, such as chemistry, astrology, astronomy and the various arts and sciences. Last, but not least, the One Great Religion will be revealed.

As Apollonius taught, the One true Religion emanates from the Logos and He has placed within the heart of each individual the key, the one Great Light which has been so covered over with symbolism, form and creed. It will be revealed in all its purity, its beauty and power, when man discovers that last Chamber. While the scientists and those who have made various discoveries in the Pyramid feel that what was once contained in the various chambers and galleries has been destroyed or carried away by vandals, this is quite untrue, for the objects were removed and the walls, for the time being, have been covered over. The galleries hold much for man.

In the era when Apollonius walked the earth, the Great Pyramid, instead of being as we find it in our day—dark, dismal and grey—was ablaze with light and beauty. With their knowledge of the radiation of light it was not difficult to have the entire interior well lighted without the use of flame. When it was first erected the outer form was glazed, with a beautiful smooth surface resembling marble, and in that outer glaze there was color. The base was a very soft shade of green and the color softened and toned in as it rose to a point in a very deep shade of blue. The color seemed to shine through the glaze, as it were. Yet, even in all this shimmering splendor, the outer form gave no inkling of the marvelous beauty contained within. Instantly, as one entered the

door, there was a burst of light, much lighter and whiter than sunlight, though soft in its effulgence. At night, the light within was so brilliant it shone through the outer form, so that the form appeared but a shadow.

Each chamber had its own coloring and lighting in harmony with the subject of the chamber, and through the galleries and passageways this light shone forth. The whole structure was air-conditioned through a process of purification known to the Great Minds Who erected it and held it in Their keeping. None could enter unless they were permitted to do so by invitation, for it would have been impossible to open the doors without that passport.

Although Apollonius embodied the one Great Religion in His Message, the Chamber which is dedicated to it will reveal it in all its clarity. It is pure and clear as crystal and will need no symbol. Man will see it in its purity and he will not have to delve into his mental channels to understand it, for it will shine forth brilliantly in his heart. He will become instantly illumined, for it is the Great Truth which the Logos placed in the heart of each human being and which man has covered over. Through his misuse of Mind and the creative power he has lost that illumination, that wondrous Light he had at one time. As man opens the Seventh Shrine it will come as a flash of Light that will consume all his doubts, all his fears; in fact every question will be answered. In this Shrine within the Pyramid the Key is so clear that it opens man's consciousness instantly. When man is permitted to open that Shrine, humanity will be so evolved that, naturally, all will accept it in a flash. In other words, the Flame within his own heart will pierce the veils of matter instantly, just as it does in the great flashes of light which come occasionally in moments of great inspiration.

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Let us attune our consciousness to the wonderful Wisdom which was centered in the Great Pyramid in that Age, when Apollonius gave His last beautiful Message. Let us become conscious *in our souls* of the Great Rhythm of Life which was portrayed there in the beautiful Egyptian symbology; let us

realize the rhythmic swing of the Spheres, as they move in their appointed courses, emitting that sweet Melody which has been referred to as the "Music of the Spheres."

Through all the uncounted Ages past, and Ages yet to come, they never deviate in that rhythmic progression, for they were outbreathed by the Absolute Itself through the Solar Logos, and HIS Great Law of perfect Balance holds them true in their course. It was to that great Unnameable One that our Solar Logos became so attuned that He was enabled to manifest His Universe, of which we are a part. We, likewise, if we would become perfect, must become attuned to that perfect Rhythm, Which is the underlying Current of our Life Stream. It is the true River of Life, which flows eternally, unceasingly, out from the Absolute and back again to Him, in WHOM we live and move and have our being. Let us rest in that Divine Wisdom, centered in the Great Rhythm of Life and let the Message of the Pyramid sink deeply into our souls.

A PERSIAN RECORD

CROSSING the desert sands we see a small caravan of several camels and their riders nearing a distant city. The sun is sinking in the west, throwing a halo of gorgeous color across sky and land, a veritable rainbow of loveliness seen only in desert countries. The clear air scintillates with the beauty of it as a soft, refreshing breeze springs up wafting the spicy fragrance of this desert land to the tired travelers.

Following Apollonius' Initiation in the Sphinx, He, with several others, has journeyed from Egypt into Persia. They have been traveling for many days and are now nearing their destination. They are approaching the more densely populated portion of the country by way of the desert and we find them now passing through the quaint little narrow streets of

an ancient city. Some of the streets are so narrow there is scarcely room for more than one camel to pass through. The buildings, set among date palms, are low. As the travelers wend their way through the city past rose-filled gardens they are quite unnoticed. No particular attention is paid them, for the people of the town are quite accustomed to the caravans which daily pass through the narrow streets. Little do they realize how great a Light is centered in this particular little caravan . . . The very Light of the world is shining here in their midst and they know it not.

Our travelers are bound for the country just beyond the city, and, as the color begins to fade from the sky and the first bright stars appear, they approach a secluded cloister surrounded by tall, graceful trees resembling the eucalyptus. Hidden from the world behind the foliage of these trees we find a quaint old monastery, which is typically Persian with its minarets and towers and small balconies. It is a temple, as well as a monastery, being built in two sections with an archway between. The larger portion contains the living quarters for the Priests and neophytes; the smaller section is used for their religious services and studies.

As the caravan comes into the courtyard, a neophyte who has been anticipating their arrival at the edge of the grove, joyously welcomes them. He leads them into the courtyard at the rear of the temple, where the tired, dusty travelers dismount to the accompaniment of much straining and grunting from the patient beasts. Several other neophytes lead the animals away to care for them as their masters enter the monastery. The six men in our company are escorted to rooms where they may refresh themselves before the evening meal is served. The last dying rays of the sun give a colorful effect to the scene, both within and without the monastery. Since this is a tropical section of the country there are many windows in the building and the soft, rosy light penetrates the rooms. Through the darkening corridors the neophytes carry small oil lamps, in which a taper burns. These lamps are flat and boat-shaped, made of pewter, with a curved handle and a little spout.

A large table in the dining hall is arranged with a couch effect around three sides of it, as the oriental custom of re-

clining at meals is followed here. Apollonius is seated at the head of the table with His company and the Priests of the monastery. There are twelve Priests and all listen eagerly to Apollonius' words as many neophytes serve them. In fact, they are far more hungry for His words than for the food placed before them. Most of the men wear beards and all are garbed in white robes—long tunics reaching nearly to the ankles with full trousers, resembling the Turkish, underneath. Their feet are bare, as they have left their sandals at the door. All the men have exceptionally fine faces, handsome, strong and intelligent, and lit with an inner spiritual light. They are all swarthy, and present a strong contrast to Apollonius and His companions—all fair-skinned Greeks. Damis sits at the left of his beloved Master and the High Priest of the Order sits at His right, the rest of the travelers are at the other end of the table in order that the Priests of the temple may have a closer communication with Apollonius. Considerable wit passes back and forth, for Apollonius is in a humorous frame of mind tonight.

The quaint little boat-shaped lamps are placed at intervals along the center of the table. The plates of food before the company are varied and quite attractive. There is no meat, but a wide choice of vegetables. Large bowls of cooked foods and platters of squares of bread are passed. Smaller bowls of olives and dates and beautiful metal bowls of tropical fruits (pomegranates, tangerines, pears and other exotic-looking fruits) are on the table. They eat with wooden forks, which have two long prongs and seem more like chopsticks than our modern forks. Pewter goblets are filled with a mild, sweet wine. We are interested in watching Apollonius as He eats a raw vegetable which looks like a cross between our lettuce and an artichoke. He pours an oil sauce over it and breaks off the petals with His fingers as He eats it. The food must be very good for they all seem to enjoy it. The room is fragrant with a delightful incense and all are relaxed and enjoying a sparkling, gay conversation. This scene is so beautiful, so colorful, it would make a much lovelier painting than the Biblical conception of the "Lord's Supper."

As the meal is finished a neophyte comes around the outer

side of the couch with a bowl of water and a linen cloth. The men immerse their hands in the bowl and then dry them. Then the young man brings another bowl of fresh water and sprinkles their feet and dries them. This is just a little ceremony to refresh them, for the evening is warm. They go on with their conversation as this service is performed.

As the neophyte approaches Apollonius he is almost overcome at the privilege of serving Him. As he finishes he softly presses his lips to the Master's feet, all unknown to Him. For a little while the men sit talking more quietly together and we hear the strains of soft, sweet music in the distance. Finally they rise and leave the room, stopping at the door for their sandals. They sit on a small bench while the neophyte fastens the sandals to their feet. Again a wonderful tenderness comes over the young man who clasps the sandals on Apollonius' feet. Just to be able to touch Him in a little act of service gives him immeasurable joy.*

As we follow the Priests into an adjoining room the music becomes more distinct and we see an interesting orchestra. There are three gourd-shaped instruments, with long handles and seven strings. There is a large upright instrument, somewhat smaller than our harp; and three pipes with some of the characteristics of both flutes and oboes, but larger at one end, like the French horn. There is a weird, sweet strain to their music. The tones of the pipes are soft and melodious and the stringed instruments, under the musicians' skilled hands, give

* The symbol of the so-called "Last Supper," when the Master washed the feet of the disciples, is a parable (if so we may name it) of the Great Wisdom of Spirit clearing the understanding of the disciple, the foot being the symbol of understanding. Before any great Initiation there is always a feast, or supper, as the early translators named the feast which the Master had with His disciples, although it was a spiritual feast and it was not before the "crucifixion," but took place before the Initiation which the disciples entered into where they received a deeper understanding of the great Truths and entered into a deep service of the Logos with the Master.

It is only through consecration that the devotee comes into recognition of his own kingship, of that state of consciousness in which the world is his server, where every circumstance brings its reward. It is only through consecration to the Beloved, our Solar Logos, that the Light, the freedom of Spirit is revealed to the disciple. In the Light there is always freedom, just as in Love there is no bondage. It is through consecration that the disciple comes into the realization that *the Beloved serves him*.

forth a muted tone. The theme of the music seems to be an evening song, suggestive of the beautiful sunset, the quiet twittering of sleepy birds, and through it all a haunting oriental strain.

There are a number of low divans around this room, large enough for two or three to rest upon together, so the men arrange themselves in groups. Apollonius and the Master of the monastery speak together in earnest conversation, but not loud enough to break in upon the notes of the music. The room is beautifully simple, harmoniously decorated and furnished. The very air is pregnant with beauty. Lovely painted tapestries hang on the walls, which are the work of the monks.

Now the music changes to a lighter air. The soft, sweet rhythm seems to depict a rural scene. The liquid tones remind one of a running brook flowing through green foliage with happy birds bathing in its refreshing waters. Through it all the oriental rhythm weaves its haunting melody. As though it were a part of the program the music gradually dies away and Apollonius' voice becomes more and more audible. As the last faint echoes of the melody vanish, He addresses His remarks to the group. He is full of the wonder of the Initiation in the Sphinx, through which He has so recently passed, and gives them instructions—the preparatory Steps on the Path, that they, too, may some day make the same Initiation. Although He and His companions have been traveling for several days, their bodies seem to be quite refreshed and normal.

Apollonius continues speaking and the men listen with rapt attention, the flickering lights of the lamps playing over their faces, flashing now and then on the beautiful paintings on the walls. A neophyte enters, bringing an urn of incense which fills the air with its fragrance. The faces of the men are alert, so intelligent—all are well advanced upon the Path—but great strides in consciousness are taken this night as the Master speaks to them of the great transcendental Truths which carry them far into the heights of illumination.

Finally they prepare to retire for the night and go to their separate quarters. The sleeping rooms are quite simply fur-

nished, as would be expected in a monastery. Apollonius and Damis share a room, sleeping on low pallets slightly raised from the floor. There are several hassocks in the room and a low writing table, just large enough to accommodate a good-sized scroll. Apollonius seats Himself upon a hassock beside this desk and makes several notations upon a scroll. He shakes powder over His writing which dries the ink so that the scroll may be rolled up.

Early in the morning, just as the Sun rises, there is a call from a minaret. Apollonius and Damis have already risen and are dressed. They extend their hands in a gesture of worship to the Sun, intoning a short mantram. Then they go to partake of a light breakfast of fruit, small slabs of bread, and milk. As the season is very warm the work of the monastery is done before the heat of the day, so the Priests and neophytes go to their various occupations and duties and Apollonius, Damis and the Master of the monastery go out into a lovely old garden outside the temple. They are making plans for some special work which is to be accomplished the following evening. As they talk together the birds flutter around them and several small animals approach for a share of their attention, too. The garden is so filled with the radiance of these great Souls that the little creatures are drawn into this effulgence, just as they would come into the sunshine to enjoy its warmth and vitality.

Soon the men rise and go into the library, which is a large building at the rear of the temple. The walls between the windows are entirely lined with shelves of scrolls, with labels indicating the subject matter above the shelves. Divans are arranged around the room with low tables in front of them for the spreading of the scrolls for study. Apollonius and the Master have taken down several scrolls and sit together as they discuss their contents.

Adjoining the library is a room devoted to writing. We see several monks sitting at long tables working over some translations. Several others are painting on fine cloth, which gives the effect of a tapestry. All the rooms are arranged in a very orderly fashion and everything is provided for study and cultural expression. As the Master and Apollonius converse

together we discover the Master is to pass through an Initiation the following evening. In fact, this is the reason why Apollonius is here. The Priest has begun his fast and Apollonius abstains from food that day, too, as well as the next.

* * * *

After sundown the following day, we hear strains of music coming from the temple. Entering, we find it quite different from the monastery proper. It has an altogether different atmosphere and is very beautiful. The floor is covered with three very large, richly ornamented oriental rugs, each one symbolic of Divinity in Its involutory and evolutionary processes. There are rare paintings on the sand-colored walls and the sanctuary is rich with carvings covered with gold leaf and accented with softly colored tones. The entire sanctuary, which is done in white and gold, is filled with hand-carved figures depicting the Story of Life as It unfolds through the various stages of evolution. All the different kingdoms are represented in a delicate filigree, which runs across the front of the sanctuary and reaches to the ceiling of the temple. It is marvelous in its detail, being interlaced with carved flowers and trees. There is a large dome over the sanctuary, which is universal in design, for no personality is worshiped in this temple. On the altar a Flame burns in the center of a golden disc. It shoots upward about six inches from a small vessel containing oil. Suspended above it is a large bright disc which is about five feet above the Flame.

The altar is built in three steps, the Flame being on the top section. On the second step there are three smaller flames and on the third step seven still smaller flames. The large golden disc extends over all. There is nothing else in the sanctuary, but the delicate, intricate carvings make it richly beautiful.

The Master of the temple has opened a door in an archway opposite the sanctuary. On each side of this doorway are large urns in which incense is burning. Everything is in readiness for the ceremony and on this occasion no hassocks are brought in. There are just the lovely rugs stretched across the floor, the burning incense and small lighted lamps placed on

the shelves which have been designed to hold them. The gates leading into the sanctuary are ajar, revealing the Flames upon the altar.

We hear a soft, rhythmic melody as musicians in an alcove begin to play for the Service. Apollonius and the Master of the monastery enter together and proceed to the sanctuary, standing in front of it. Twelve of the more advanced monks come in, two by two, and arrange themselves in a semicircle at each side. As they chant with the music the entire temple is flooded with light. Then, within the sanctuary, two beautiful, glowing Forms appear and the Master of the Temple enters. Apollonius takes His place on the threshold in the doorway of the sanctuary, while the Master, who is to be initiated, kneels before the altar. The two Great Ones, Who are now quite distinct in form, lift Their hands in blessing over the head of the kneeling figure and a Living Force flows through Their hands into his body. He becomes transformed. As the Power continues to pour into him he arises and we see his whole body enveloped in Flame. It is as though the One Flame, burning on the altar, has become one with his form. It would be a frightful experience to one who did not understand what was taking place.

He stands perfectly poised and absolutely fearless. As he retains this poise his aura changes and the most beautiful coloring is brought out in marked effect around him. When it is perfectly formed he touches the vessel that contained the Flame with his finger and replaces It. As he does this It flares up and from It radiate all the colors of the spectrum. Then the four chant together and as they sound the mantram the Flame, with all the beautiful play of color in It, extends up to the Golden Disc without actually touching It. As they cease chanting the Flame is reduced to Its former proportions, again becoming the white Flame.

The Master turns to the Great One on his right with outstretched hands and makes obeisance. The Great One places His hands upon him and blesses him. Then the Initiate turns to his left and the same thing occurs with the Great One on his left. Then he approaches Apollonius of Tyana and they clasp hands in oriental fashion as the Great Ones bless them. All through the ceremony soft music has been heard, which

now becomes more pronounced. The twelve monks, who have been kneeling during the ceremony, chant a mantram and the Great Ones bless them by extending Their Power out over the kneeling figures. As the chant is concluded they rise. The room is still flooded with beautiful light. Apollonius and the Master of the monastery advance to the center of the temple, the monks forming a compact circle around them. Their hands are still clasped, forming the dual aspect of Divinity. The two Great Ones extend a further Blessing to the group and then disappear. Apollonius and the Master bless the monks who quietly leave the temple, two by two, as they entered. The music dies away.

The expression on the Master's face is completely changed, for it is evident he has passed through a very high Initiation. The beauty of his soul is clearly revealed in his features. After a few moments they leave the temple and join the others in a repast, which is served to them in the dining hall. The neophyte again bathes their feet and also kisses the feet of the Initiate, for he considers it a great privilege to serve him and do him homage, as well as Apollonius.

The Initiation which the Master took was known as the "Purification of the Mind" and he was literally clothed in Fire, which was very real to him. Perfect poise and faith in his invincible Self were necessary, for had he wavered he would have been consumed. This monastery was one of the Secret Schools of the time.

* * * *

In the early morning Apollonius and the Master have some work to do, so immediately after sunrise worship, they, instead of joining the others for breakfast, take some milk and are soon busily engaged in the work which has required special preparation. They retire to a hidden chamber which they have entered through a secret channel. As they walk along this passageway it is lighted through their occult knowledge of vibration. The walls of the room in which we find them are of carved stone. Upon investigation the carvings prove to be tablets which have been placed in the walls, some of which are not carved. They select a panel and prepare to record the

Initiation of the Master using small sharp instruments which resemble flat pencils of steel with very sharp points. It appears to be easier to cut into the stone than one might anticipate. The characters which they use are in the ancient Persian hieroglyphics, which are quite different from the Chinese and Egyptian. They are formed of plain lines and there are no figures of birds and animals. It takes an entire tablet for the record of the Initiation, and we note that they record the names of the Great Ones Who conducted the Initiation as Hermes and Zenda; both were from the planet Mercury.

After finishing this record, another tablet is selected to record the visit of Apollonius. He tells of His journey from Egypt and records the names of the friends who accompanied Him. He gives a description of the journey and His reception at the monastery. On a third tablet He engraves a brief outline of His philosophy. All this takes much longer than the description of it might imply, for cutting the small characters into the stone is very slow work. The Master also engraves a description of the Initiation which Apollonius experienced in the Heart of the Sphinx, that that record might be preserved in the archives of the monastery. Now the tablets are all arranged in perfect order. The ones recording the Initiation are in their section, the one on travel in its section, and so on. It has evidently taken the whole day to accomplish this, for as they come out of the secret chamber into the garden, the Sun is again throwing its beautiful halo of color over the world, as though in a parting blessing. The two men lift their thought in gratitude and love to the Solar Logos and go into the Monastery.

ROME

ON a softly rolling hillside in Italy we see a large gathering of people seated on the ground. Apollonius of Tyana stands a little to one side of the center of the

group addressing them. He seems to be trying to arouse them out of their lethargy, for He speaks very forcibly.

“Have I not told you the I AM is the Way? In the I AM is the Power, for through It ye are linked with the Source of your being, the beloved Father of us all. In ‘I AM’ is included all there is or ever has been or ever shall be . . . *I AM* . . . How wonderful, how glorious to know the radiant beauty, the glorious power, the deep satisfaction that comes from knowing that power lies *within* you, to have the realization of the Self, *I AM*. The I AM is the Way, the Truth and the Life of the Logos, in Whom all live, in Whom each creature has its being. I AM is the Way. Enter into the quiet place within your own sanctuary of peace. THERE will ye find Him and the provision for your every need . . .”

In the midst of His talk an officer of the Roman soldiery works his way through the crowd and, approaching Apollonius, suggests that it would be wise to disperse the people, as He is considered to be quite a menace in Rome. Apollonius assures him that as long as there are hungry ones to be fed the Truths of life He will fulfill His duty in ministering to them. The officer warns him again, shrugs his shoulders, and leaves.

The Master continues His talk for a few minutes, then draws it to a close for He realizes the crowd gathered about Him might come to grief. He urges them to consider His discourse in their own homes and, finding them loathe to leave, He disappears from their midst. This He does to protect the vast crowd gathered to listen to Him, not because he fears any harm to Himself, but because He knows the armed soldiers would not be gentle in scattering them.

Soon we find Him in another section of the city, in a very poor district where there is much suffering and sadness. Walking through the streets He hopes to lift their saddened hearts with His loving Presence. A few realize that someone unusual is among them, after He has spoken to a little group, we see many coming to Him with poor sick bodies to be healed. Shortly there is a large crowd around Him again, begging for His words of wisdom and His healing touch. Lurking in the distance we see one whom we feel should have his mind healed, for he is spying on the Master’s move-

ments. Apollonius knows he is there and soon moves on, to be met later on the street by two soldiers who take Him into custody, accusing Him of creating riots within their city. Of course Apollonius could have withdrawn from them but He has a purpose in permitting them to lead Him to the Emperor. He wishes very much to face the ruler of these people, hoping He may assist this man to see life in its true light so that the iron hand of despotism may be lifted from the helpless victims of Roman rule.

So He suffers the soldiers to lead Him away and, as they approach the Hall of Courts, in order to emphasize their reason for arresting Him, they have arranged for a crowd of ruffians to meet them at the gateway. A fiasco is carried out in which Apollonius' clothes are torn from Him to make it appear that He *had* been creating a disturbance. By the time He stands before the Emperor He is devoid of any clothing and His hair has been slashed, giving it an unkempt appearance. For all that, He looks like a Greek god, for His form is magnificent. The lines of His body are symmetrical, His muscles are perfectly molded, and even in this humiliation He is a majestic figure. The Emperor demands a loin cloth for Him, for the Presence of this man before him demands that much respect.

In pleading His cause Apollonius makes a favorable impression upon Domitian, who has Him held over for a later trial. He wishes to talk to this striking individual privately, so orders that He be given a robe and placed in prison for the present. That evening Apollonius succeeds in having the interview which he desired, for Domitian sends for Him. We see them seated in earnest conversation and Domitian soon finds that Apollonius is qualified to answer many questions that have been a mystery to him. We hear a few words of the Master's conversation . . .

"In the manifestation of the Logos there are many levels of being, the right place in consciousness for the humble and for the great, but through all there is the consciousness of the Great Love. Attune Thy heart to This Love, as thou wouldst attune thy lyre to a divine melody, that thou mayest find thine own right place of peace and power, where thou art truly the Ruler. In the Great Love thy soul will not be torn

by the conflicts of the world. There thou wilt become calm and balanced and thou canst accomplish more than if thou art disturbed. It is within the Holy of holies thou mayest lift up and transform all the lower aspirations and desires into the real vision of life as the Logos would have thee live it. Only through purity of thought mayest thou realize thy oneness with the Great Source of thy being.

"Those who are pure in heart and spirit come into a recognition of the Life of the Logos, of Reality Itself, which cannot be accepted through the mind or through theory. It must be an inner experience of feeling when all thought has been transformed into such a state of purity that it doth not impinge upon that inner quietude, that inner cognition of the radiant Life of the Logos, which, in truth, thou art."

They spend several hours in discussion and just before Apollonius is returned to prison the Emperor assures Him that He will be released, but that it will be necessary to go through another trial in the courtroom to appease His accusers. He realizes Apollonius has done nothing deserving of punishment or imprisonment and, in spite of himself, he is drawn to him. Domitian is so deeply stirred that he is unable to sleep that night; for not only is he impressed with the knowledge he has received from Apollonius, but there is a terrific struggle between his higher and lower natures. However, his high position and his love of temporal power win out, for he feels it would be too great a sacrifice were he to follow the promptings of the Higher Self, which Apollonius has uncovered within him. A great conflict rages within him and it is very evident he will never again be quite as cruel, for a change has taken place within his consciousness.

Several days later, when Apollonius is brought to trial the Emperor secures His release. Apollonius wishes another interview with him before He leaves Rome, so the following night we find them together again. The Master, realizing the intense struggle that has been going on in the man's consciousness, endeavors to lead him still farther into the Light, but it is very apparent that Domitian will not be able to make great advancement until he returns to earth again in a more humble station in life. So we find Apollonius leaving Rome for the time being with a very heavy heart because of the

great suffering He has observed there and His utter inability to lift the heavy load from that city, for He had hoped to do much for the people through His contact with their Emperor.

SPAIN

IN sunny Spain we have a more pleasing picture, for the country was more sensitive to spiritual upliftment than was Rome. It is the time of autumn and we find Apollonius in an old monastery at the close of a long, weary day of journeying through several villages where there were many calls for Him to heal the sick. His very Presence, as He traveled from one village to another, seemed to draw to Him those in need of His healing touch. In making this journey He was answering the call of an old friend who needed Him. So we find Him, somewhat travel-worn and tired, possibly more mentally weary than physically, for His compassionate heart had never become so impersonal that it did not feel the suffering of humanity. But refreshment and a joyous welcome awaited him at the monastery. After bathing the dust from His tired body and putting on fresh linen, in the benign presence of His old friend, He soon became refreshed. We find Him now, His face shining with the animated glow it is so delightful to see, as the deep tie of friendship is renewed between the two.

The time of autumn, as it takes its place in the cycle of the seasons, is beautiful in its own fulfillment as well as in its symbology of the journey of the Soul. As the evening shadows fall in this lovely southern country they tone the vivid sunset hues into the soft, lovely colors of the foliage, and the deep purple mists shroud the mountains as if to say, "Such is the peace and loveliness of your eventide, when *you* will come into the fulfillment, the completion of the end of the long journey."

As the evening is cool, we find Apollonius and His old

friend seated before a glowing fire, the sunset colors bathing the room in golden radiance. The old monk is very feeble and one feels he is craving a final blessing from Apollonius before he takes his leave. In earlier days he befriended Apollonius in a time of need, so now Apollonius is repaying the debt in a very beautiful way, for He is making very clear to His friend how he may gain his freedom from reincarnation. He is not only helping the old monk through His instructions, but, through the vibratory waves, He is lifting him into a very clear consciousness of Freedom. It is interesting to watch the change taking place in the aged man, as well as the change taking place in his aura.

A neophyte brings a tray of light wine and thin wafers, which they enjoy together as they sit quietly before the flickering fire. Apollonius has decided to remain a while, for He realizes His friend will soon take his departure. A short stay at the monastery will give him the opportunity to explore the nearby country during the day, giving the people the upliftment of His teaching, while the evenings spent in the monastery will give his old friend much joy.

* * * *

Our picture changes and, a few days later, we see Apollonius kneeling beside the pallet of the old monk, as He raises him gently so he can see the first flush of the sun's rays in the early morning sky. With the first rosy tints his old friend steps triumphantly out of the body, radiant in joy and freedom, leaving his old, worn-out garment on the pallet with no regret. He tarries long enough to thank Apollonius for the great boon He has given him and, as the Master blesses him, he seems to merge into the glorious coloring of the sunrise as he moves toward the Portal of Liberation.

Apollonius remains for the final rites, more as a matter of thoughtfulness and comfort for the grieving monks and neophytes in the monastery over the passing of this gentle soul than for the thought of that worn-out body they are laying away in its last resting place. After the ceremony, He sits in meditation with the little group, first speaking words of comfort and blessing . . .

“In the holiness of Thy sanctuary, O Beloved, we come into unity with Thee. Having laid aside the outer garments which so enshroud Thy glorious Light, we come in consecration and adoration that the Glory of Thy Being, the Effulgence of Thy Love, may so infill our inner sanctuary that it will flood through our outer garments into the world about us. May Thy great creative Power bring into manifestation in our lives the ideals we hold so closely in our hearts that they may bring the Fragrance of Thy Presence into Thy manifest world. May the Loveliness of Thy Being reflect back to us in our manifestation that perfect Idea which is held in Thy Consciousness, that we may become co-creators with Thee in Thy wondrous Life . . . May we hear Thy Voice and accept joyously that which Thou wouldst have us bring forth in all the purity and holiness of Thy Being. We thank Thee for Thy radiant Light, which ever guides us . . .”

* * * *

After a few days spent in teaching the devotees in the monastery, revealing to them some of the great Truths regarding Life Itself, Apollonius leaves Spain to carry on His ministry in other lands.

A TEMPLE IN CHINA

OUR next picture reveals a beautiful, quaint old Chinese Temple set in a secluded garden. The ancient architecture is ornate with the use of much old gold and colored lacquer. We see Apollonius and an aged Chinese Priest walking together in this garden along the bank of a swiftly flowing stream. As they come to a small pool at the side of the stream they pause, then seat themselves beside it to watch some water birds which are disporting themselves in the clear, cool water. They are beautiful birds, resembling

cranes, with soft grey and white plumage. There are flowering shrubs, lovely flowers and beautiful trees in this garden, and fragrant lotus flowers grow in some of the quiet pools along the side of the stream.

As the two men sit resting and talking together a neophyte brings a lacquered tray holding small covered cups of tea and a plate of paper-thin wafers. It is as though the young man had caught his Master's thought and in response has brought this light refreshment to them. Appreciative smiles pass over their faces because of this thoughtfulness and, to his delight, they invite him to sit with them. It is evident the great wisdom and power of Apollonius is greatly appreciated and understood in this monastery. In fact, the very air of the garden seems to be charged with His holiness. We can almost hear the trees and flowers whisper, "The Master is here!"

As they sit drinking their tea and conversing together, the birds come up out of the water, for they, too, are impelled to draw nearer. Several brilliantly plumaged song birds flutter out of a nearby tree and settle on their shoulders and knees. Some of these birds have beautiful red plumage, others are yellow and black. They are rather large birds, about the size of mountain blue jays, but with plumper bodies. Their coloring is very striking.

Now some small, brown, furry animals, about the size of squirrels, come through the garden and settle nearby. As Apollonius talks to the Priest and the neophyte He extends a thought in the language the birds and animals understand, that they, too, may be blessed. To the finer sight it appears as though two streams of thought pour out of His Consciousness. The expression of admiration and eager absorption on the face of the neophyte is interesting to watch. The countenance of the old monk is also illumined, for he is receiving instructions he has longed for through the many years of his investigations and service.

Apollonius is giving them the higher teaching of the marvelous Bond of Unity between the Absolute and Its many manifestations. We can see that He is speeding up the evolution of the birds and animals, as well as that of the two men beside Him. The keynote of His words is their at-one-ment with the Absolute and all Its manifestations. We regret we

cannot paint this picture for all the world to see, for it is so lovely. The beautiful, clear stream, singing its song as it tumbles over the rocks, the soft green grass and the luxuriant shrubs on its banks, the lilies blooming in the quiet pools, the beautiful, many-colored birds resting on the grass and the contrasting forms of the three men, not forgetting the shy little animals which have come to receive their share of the radiant Life that manifests through this great Soul, Apollonius of Tyana. It is an inspiring picture and seems to embrace all the many aspects of the form side of life.

It is very early morning but there is quite a stir around the Temple, as though an important event were about to take place. We see the monks and neophytes gathering in a large courtyard at the side of the Temple, which is built in an "L" shape. They are coming together for their sunrise service, which is a regular daily occurrence. Each morning they greet the Solar Logos. They have brought mats with them upon which they seat themselves in yogi posture, all facing the east. The white-robed Apollonius, facing the east, stands with His arms outstretched and lifted in adoration to the Sun, which is beginning to appear above the horizon. All chant a mantram together. After the Sun comes into full view Apollonius turns to the assembled Priests and neophytes and chants, "O Glorious, Thou Giver of Life . . . with Thy radiant Beauty illumine the hearts and souls of humanity . . ."

As He finishes the mantram we hear chimes in the distance calling the men to breakfast in the large dining room of the Temple. Instead of sitting on chairs at tables we find them seated on their mats, which they have brought with them, before small tabourettes. They sit in rows and servers pass in front of them, placing the food on the wee lacquered tables. Apollonius and three Priests are served in a small private room. They are seated in the form of a square on low hassocks before tables which are somewhat larger than the ones in the main dining room. Their mood is serious for they are discussing some obscure metaphysical questions connected with some work they are about to take up. Apollonius speaks to them in their native tongue, for He understands all languages.

After finishing their meal they leave the room, passing

through a long corridor which leads to an underground passageway into what might be called a crypt. It is a small underground room containing a marvelous ancient library, composed of books, rolls of writing and scrolls. In the center of this room is a low worktable. Taking an ancient scroll out of a small niche they unroll it on the table and carefully study it. It is written in the ancient Lemurian cryptology, which is similar to the Egyptian hieroglyphics, having the small figures of birds and animals as well as the letter formations antedating the ancient Chinese. This scroll shows the Chinese influence through the figures employed in it and is done in color. It is very old and the colors are beautifully toned with age. The men are having a most interesting time reading it as they slowly unroll it.

This scroll is a prophecy concerning the planet earth, but we are restrained from looking into it too deeply. Much of it is, for us, forbidden ground. However, we are permitted to know it is a history as well as a prophecy. It is a history of the great Teachers Who have come in the different cycles since the beginning of civilization and gives Their Messages and describes the part each one has played in the scheme of evolution. Apollonius reads of His different Incarnations and the various Messages He brought from time to time. We see He brought a Message to Lemuria, for He is comparing the effect of His Teaching then with those of the other great Teachers Who have come down through the Ages. He weaves them together in His mind, seeking to complete the Pattern in the Message He is giving in this Incarnation. Evidently He is discarding some of the weak points. This history extends into the far distant future, for there is a definite thread carried through into the Sixth and Seventh Root Races.

This manuscript indicates He will not incarnate again, but there will be special Downpourings from His Consciousness into the Race consciousness, which will lift humanity. While His Consciousness will hover over the earth planet, He does not devote all of His time to this planet, for His work extends further and further up in the scale of evolution, which may explain some of the apparently conflicting thoughts pertaining to the return of the Christ. When working directly with this planet He chooses to be known as the Lord Maitreya.

However, that does not indicate that His entire Consciousness is focused on one facet. He will assist other teachers in bringing through the universal message. It is quite definite there will be no further manifestation in the flesh, as far as He is concerned, but that does not mean His work is finished. There will be cycles of great Outpourings of His Consciousness and it is apparent the planet is enfolded in His Loving Compassion now.

Apollonius clearly outlines His work, not only in the flesh but on the other planes of consciousness, too. One of the most important links in this Incarnation is here in China. The three men who are with Him are Masters. Two of them are Great Ones Who have come to this Temple to assist Him in outlining His work. This small room in which they are working is a secret room under the sanctuary of the Temple. It is triangular in shape and is illumined by a radiation of soft light, which is of superphysical origin. No candles or lamps are visible. There is a connection between this room and the sanctuary through a rod of iron in the ceiling. The ceiling is quite low, being but a few feet above their heads, and is composed of a rough, cement-like substance which is very solid, like stone.

Going back to the scroll, we observe there are to be twelve Downpourings. Along the side of the parchment there is a blank space and we see that from the beginning of the record to the present time (as Apollonius) in each of His Incarnations He has filled in certain notations. Up to this point the margin is filled in. Now He is preparing to make His notations in regard to the present Incarnation, which He does in Greek. Each Incarnation is recorded in a different language. He notes the twelve Downpourings and records the dates 1934-1936 as the period of the greatest activity. It is so awe-inspiring we scarcely dare breathe, for it is a tremendous experience to see four such great Souls working with a Plan which covers a period of so many Ages, planning the far-distant future through varied manifestations of Power. They are dealing with both the expression on this plane of consciousness and the higher planes. All is very clearly outlined. To help humanity bridge the chasm along the evolutionary journey is a stupendous task. Just before each Downpouring

there is an abysmal darkness in the mass consciousness, but the actual Downpouring brings in so much light that humanity is able to press forward into a higher consciousness.

Apollonius has completely filled in the record of that Incarnation and is studying the Twelve Downpourings, checking the dates. He discusses this phase of His work with the two great Masters, considering the channels through which the Downpourings will manifest. It is necessary at these periods for many highly evolved souls and many great teachers to incarnate to help prepare the vibrations of the planet, as well as to assist the masses to receive the inflow of Power. Prior to 1934 humanity was just emerging from a dark period. As indicated, this last Downpouring reached its peak in 1936.

It would appear that instead of bringing in harmony and Light It has stirred up a prodigious amount of inharmony throughout the planet. This, however, is but the effect of the great Power of Love striking into the darkness of negation. There is always an upheaval when a new element comes into the mass consciousness, and this Great Consciousness of Wisdom and Light has touched all manifest form. The old crystallized thought forms have been broken to bits and humanity is *thinking* as never before. All that belonged to the old order of inequalities must be dissipated, the Cup must be cleansed before the New Race can flower on the planet.

The inharmony that is apparent now in the 1950's is but a surface froth as the sediments of wrong thinking, wrong action, boil up from the depths of the mass consciousness, stirred by the pure Stream of Living Water of the Christ Consciousness, Which is cleansing and purifying the Chalice of our humanity. The beautiful state of ultimate unfoldment has not flowered yet, but we can see the promise of a better world when commercialism, selfishness, greed and cruelty are weeded out from the garden of human thought. Many giant weeds have sprung up in this radiant Light; they have sprung up that they may be seen and be cut down and be utterly destroyed. The root of perfected humanity has been placed and it is growing. Humanity is still enfolded in the Loving Compassion of the Blessed One, as well as within the Great Consciousness of the Logos.

Here in this Chinese Temple Apollonius is arranging His Teaching so as to forge a link between that Incarnation and this present age. Finally the work is finished and we see them rolling up the scroll and returning it to the small crypt, which is located exactly at the point of the triangle of this room. Apollonius and the Chinese Master seat themselves at opposite sides of the low table; the other two Masters standing at each end bless them. Their assistance in planning this great work of service to humanity is finished, so They withdraw. Apollonius and the Priest clasp hands and sit for a few moments with bowed heads, renewing their pledge, then rise and go to the passageway. As they reach the door Apollonius steps out first, the Priest chants a mantram and the light is withdrawn, the door swinging shut as though it were controlled by a spring. It is now invisible and we cannot see its outline at all, for it appears to be a part of the wall. Apollonius speaks a word and light rays out before them, guiding them through the dark passageway to the entrance of the room where they breakfasted. They come into it through a secret door in the wall, which, when closed, is also invisible.

Apollonius has much to think over so He leaves the Priest and steps out into the garden. As He moves along the path He is so deep in thought He scarcely notices the birds and small animals that are drawn to His Loving Presence. But there is so much Love and gentleness in His aura they get the response they are looking for, even though He is quite unconscious of them. He is living in the Ages to come rather than in that small point of time. His aura radiates out far beyond the garden in rainbow tints and the intimate part of it, close about Him, is surpassingly beautiful. It is pure white in the center surrounded by a band of violet, which rays out into soft blue, merging into orchid and rose. Rays of gold scintillate throughout as it radiates out for miles beyond the point where He stands. The flowers, grass, shrubs—everything that “intimate aura” of His Presence contacts—is showered and interpenetrated with Love. When looking at His aura one loses sight of the human form entirely, so it is not surprising that these lower forms of life are so attracted to the radiant, colorful Light.

In this lovely old garden there is a holy shrine with a

Chinese conception of the Buddha seated in meditation within it. The figure rests upon a thousand-petaled Lotus, which is placed upon a fine opalescent pedestal. The shrine is set in a natural bower, formed by two beautiful trees and some graceful vines. The right hand of the Buddha is raised in blessing, the left rests in his lap. Though the porcelain pedestal is white, it seems shell-like as the light strikes upon it. The petals of the Lotus are orchid and we can detect the heart of gold beneath the seated form. As the sun shines through the leaves of the trees and vines it plays upon the colors, bringing out the delicate, lovely shades. It is a most exquisite work of art.

There is a low seat within the shrine where one may sit and meditate, so Apollonius takes this opportunity to bless the figure, and, since there is such a holy atmosphere surrounding it, He further imbues it with an occult power to bless the devotees who come there to meditate. He gives the upraised hand a special power so that a Force emanates from it. It pleases Him to see that the figure is made with the hand raised in blessing, rather than in complete meditation, for it gives Him the opportunity of extending an especial blessing through it. There is tremendous power in this small shrine, for it is a holy place, made so because of its dedication and also through the many hours of meditation on the Eternal Verities of Life by the devotees. The figure is very beautiful in its delicate modeling and coloring, which adds to its power.

After blessing the Buddha Apollonius continues His walk in the garden, embracing all of humanity in His contemplation. He pours out His loving Compassion down through the Ages into the aching hearts of humanity. He yearns to gather them into His Consciousness and relieve them of all the pain and heartache they will have to pass through before they gain liberation, and He feels very keenly the Sin of the Lhas that brought about the long centuries of suffering. He realizes the tremendous effort necessary to overcome it all . . . the great Outpourings of Power that must be extended to lift humanity out of the morass. He is indeed at this moment the "man of sorrows," as depicted in the Christian Scriptures,

though in a much greater way than humanity has any conception of.

At this point a very dramatic occurrence takes place. In the pathway ahead there is a great flash of Light, and, as Apollonius approaches a little nearer, a glorious Form appears. As they greet each other we discover this is one of the great Lords of Venus. All the sadness melts from the heart of Apollonius as they converse together. Shortly the Great One disappears and Apollonius turns to go back to the Temple, His whole attitude changed by his joyous frame of mind. He seeks out His old friend, the Master of the Temple, and finds him preparing for the evening service, in which he and Apollonius are to participate.

* * * *

A neophyte enters the Temple sanctuary and lights some massive candles. Directly the Priests and monks assemble, bringing their mats with them. The air is fragrant with incense. There is no figure in the sanctuary, only the symbol of the Solar Logos and Its Radiations of Life and Light. No personality is set up for worship and the service is very simple. The Chinese Master chants a mantram, the assembled monks respond in like manner, then the Master chants again. Now Apollonius comes forward and speaks to them, blessing them with His instructions and His Presence. As He finishes He says . . .

“Words are futile, for in the transcendent moment of the mystic Union how may words be formed to describe that state of ecstasy, which is beyond phrase . . . beyond thought . . . beyond feeling . . . Yet there is *consciousness*, for hath He not created within us the Light of His Being, the Light Which is eternally aflame within, which revealeth to us the true state of our being. As that Flame gloweth upon the altar of the hidden sanctuary within, It revealeth His Presence, Which is so near that the Effulgence of His innermost Being is reflected through us as Light. We are That Light, that inner Flame that lighteth every man that cometh into the world. Through It we become cognizant of the inner beauty,

the inner power, the strength that is ours and the ability to climb the heights that lead to illumination. The radiance of His Light maketh clear the way to fulfillment. Through It He maketh known His Presence, His all-encircling Love, which not only enfoldeth us but filleth every part of our being, body, soul and spirit.

"May we always be aware of That Which is Divine, not only within us but within all life. May the Flame of our separate beings merge in the One Great Flame of His Being . . . beyond all thought, beyond desire . . . transcendent to everything . . . to all but the sublime Union with Him, the Beloved . . . at rest at last in the One Great Love, the Solar Logos!"

* * * *

This Temple is quite unique, for it is above sect, being universal. No personality is involved. The symbol of the Solar Logos is employed in recognition of the part He plays in our planetary system. The Temple embodies the teachings of all religions, the teachings being preserved in their purity even in our present age. In fact, the highest teachings that have been brought to the planet are preserved here. Apollonius' contact here in China was the highest point of that Greek incarnation.

THE HIMALAYAN MONASTERY

APOLLONIUS traveled through all the oriental countries visiting many different Temples, investigating their teaching and leaving the imprint of His thought on all He contacted, for He wished to weave into these various philosophies and religions the vibratory thread of His Consciousness. He helped many with His clear thought and

sight and His marvelous understanding of Healing. Until He came, religions dealt entirely with the soul, neglecting the physical part of man's triune being. His wonderful understanding of the three planes of man's consciousness—spirit, soul and body—gave humanity a new hope, a conception of fuller, more joyous living here in the world of form. He touched a very vital center in each country He visited. Wherever He went He brought life, vitality, a new impetus to spiritual unfoldment. In the archives of the Temples He visited there is a record regarding His visit there, as well as His Teaching.

It was very necessary, in this particular Incarnation as Apollonius of Tyana, for Him to link up all the Teachings He had given in the past (as well as the teachings of the other Great Ones) with the vibratory Cord of Gold, which He carried within His Soul. As He linked them all together into ONE, we realize He was putting in the finishing touches of His Teaching, for He will not incarnate again in the flesh. He contacted each country where there was a vital Message to incorporate in His beautiful Message of the Oneness of all Life, forging the golden Chain into perfection.

That is why the dominant thought in orthodoxy today is the linking up of all religions. This thought of the merging of the different angles of Religion is being touched by most great Ministers of the Gospel of Christianity in our day. We are now at the beginning of the Aquarian Age and the Waters of Truth are beginning to flow into the Mass thought of humanity. The general change of thought from that of the Piscean Age, when Apollonius taught, is an upspringing of the universal thought on the subject of religion. Of course there is not a definite point of demarcation between one Cycle and another, but rather a gradual merging of the old into the new. Some students fix the beginning of the Aquarian Age at about the year 1875, when the clear Waters of Truth began to flow into the consciousness of the eager seekers of the true Light in philosophy and religion. It was about this time three great women came upon the scene and began giving enlightenment to the followers of Christianity, namely: Mary Baker Eddy, in Christian Science; Myrtle Fillmore, in the Unity interpretation of the Christian teach-

ings; and that great Iconoclast, Helena Petrova Blavatsky, the co-founder with Col. H. S. Olcott of the Theosophical Society. These three women ushered in the Aquarian Age.

* * * *

We now find ourselves in a beautiful oriental country. The palm trees and general horticulture resemble our own California to a marked degree. We see two tall figures climbing a steep mountain, which is very rugged. They stop to rest now and then, leaning upon their staffs. It is summer time and the heat in the lowlands has been very oppressive, so they are glad to come into the cooler atmosphere of the mountainside. They are dressed in Grecian robes. The tall, magnificent figure of the one is clothed in white linen, His companion wears a soft grey robe trimmed with a band of beautifully wrought embroidery.

The two men find the mountain very pleasant as they progress up the narrow path, sometimes walking together and sometimes proceeding single file where the path narrows. There is luxuriant growth of vegetation beneath the trees and the atmosphere is rarified, vital and filled with peace. Though beautiful, it is a long, hard journey and at nightfall they are glad to find a little bypath leading to a small house. At their approach a door opens, for they are expected, and the figure of a monk emerges through the doorway coming to meet them. As he beholds the beautiful aura of Apollonius of Tyana he is so overcome with the beauty of it he drops to his knees in adoration. Apollonius gently chides him as He lifts him from the ground and affectionately puts his hand on the shoulder of this devotee as they proceed to the little hut.

The small edifice is built of logs and there are lovely tropical vines growing over it, which makes it very attractive. There is a welcoming light within and they are glad to enter. The monk asks them to seat themselves on a bench at the left of the doorway while he brings bowls of water to bathe their feet, as well as fresh sandals for their use. Before sitting down to a simple meal, which is laid out on the table, they go into an adjoining room and put on fresh robes, which

have been laid out for them. While the garments are not of as fine material as their own, they are, nevertheless, very refreshing and the travelers are grateful to be supplied with clean, fresh clothing. After bathing their faces and hands, they return to the room where their host awaits them by a fire, for the nights are chilly in the mountains, even in the hot summertime. They recline on low benches in front of the fire, which gives additional light to the candles on the table.

The face of the monk radiates supreme joy, for he feels so blessed at having Apollonius as his guest. A lifelong wish is being gratified. He recognized Apollonius as a Master as He came up the path, so Apollonius repays that recognition with the inner teachings, for which the monk is ready, but has not, thus far, contacted in his studies. This man is about sixty years of age and has lived a life rich in experience, but this enlightenment is the crowning attainment of this incarnation.

After they finish their meal Damis excuses himself, for he knows Apollonius has a rich blessing for the monk. He leaves, that they may have privacy for their interview together. The Master takes the older man over many stages of the evolution of the planet, as well as his own evolution on the Path of Life. As they talk the face of the monk becomes so illumined and the auras of the two men become so bright there is no need for candles or fire to illumine the room. The plain little abode has become a place of beauty, a glowing center of radiant light. The scene changes as Apollonius rises, leaving the monk to his reverie and meditation. It is evident that he will not seek his pallet that night. His Soul goes forth into the Vasts of Light in the Great Illumination he has received from the Master.

After a few hours of refreshing sleep, Apollonius and Damis arise to find their garments, which they had worn on their journey, ready for their day's travel. They have been cleansed through a process of occult law and emit a fresh, delicate fragrance, looking like new. Breakfast awaits them and after enjoying this simple meal they start on their journey, just as the sun rises over the peak of the mountain. The monk accompanies them part way, for he is very loath to part from them. After several hours' walk up a winding path,

he leaves them, to return to his work and his meditations.

The trail has now become very rough and difficult and apparently draws few travelers up its rocky slope. As night approaches it is very evident that Apollonius and Damis have reached their destination, for, on a high plateau, as they make a turn in the path a magnificent monastery comes into view and a neophyte hastens to greet them. The monastery, built of stone, is an inspiring structure. A broad, beautiful lawn surrounds it and a great sense of harmony pervades the place, as though every stone, every blade of grass, every flower and shrub had been placed with a harmonious thought for its proper setting. The trees are very old and there are many huge deodars around the building. Yes, the rarified atmosphere, different from any we have contacted before, tells us we are in the sacred Himalayas.

As Apollonius and Damis walk across the grass, the Life Force surges through their bodies and relieves them instantly of all tiredness. The very atmosphere of this place revitalizes and strengthens them. The architecture of this beautiful old monastery is much the type of our California missions and yet somewhat different. The effect, as we come up to it, is very beautiful for it is ablaze with light, like a home prepared for guests. There are a number of arches across the front of the building which form a wide porch, or passageway. As the three men reach the middle arch they find an open door leading into the monastery; standing within the doorway is the beautiful figure of the Master of the monastery, clothed in a light golden robe. His face seems the very embodiment of Love, as He raises His hand in greeting to Apollonius. As the neophyte moves to one side he takes the hands of Apollonius in His and Their auras mingle. It is like a shower of the Love Force in color, a most beautiful sight, which enfolds all who witness it in a vibration of perfect harmony and loveliness. This Master is quite evidently on the Love Ray and is an extraordinarily great soul. There is a swift recognition between these two Great Ones, though no word is spoken. Heart speaks to heart.

Now Apollonius draws Damis forward, placing his hands in the hands of the Master. No words are necessary between them and we are impressed with the most beautiful greeting

we have ever witnessed. The Master draws them into the Temple—for Temple it is, made so by the loving, holy atmosphere. It is a Holy Place, sanctified by the pure and exalted thoughts of those who live within these walls. As they enter a room suffused with light we realize now how this large building is illumined. It is evidently accomplished through their understanding of an occult law of Nature which provides a soft blue-white light. The room is sparsely furnished, but beautiful paintings and tapestries adorn the walls.

They pass through this room into a passageway which takes them to rooms where they may refresh themselves and change their garments. There is a low pallet on the floor, some benches and other furniture about the room where Apollonius finds Himself. On one of the benches are fresh garments, including all the wearing apparel necessary for a complete change. Apollonius removes His clothing, walks to the side of the room, and, stepping into a ray of light (instead of a bath of water) He is completely cleansed and refreshed. As He passes His hands over His face and down His body the light envelops Him like a delicate spray of water. It is like rose-orchid light which penetrates His body, revitalizing and renewing Him. He then dons the fresh garments, which carry the same sweet fragrance as did the ones the monk gave Him in the hut. We understand now it is through this marvelous, cleansing Light that His garments were refreshed and renewed for Him. There is now no feeling of fatigue about Him, for He is completely refreshed. It is as though He had put on a fresh new body. We observe that Damis has had the same experience, as he enters the room for a little talk with his beloved friend and Master.

There is a fireplace in the room which emits a warm glow, but we see no flames. We realize that here, too, is another natural law in use. There are several huge hassocks around this fireplace, where Apollonius and Damis seat themselves. The room is pleasantly lighted, as if by daylight, with a light that is soft and clear and which casts no shadow. They discuss their experience with the monk with whom they had passed the night and Damis discovers where they had contacted him in former incarnations. Apollonius speaks of the

great advance he made during their visit with him and perceives the monk's karma is such that he could span three incarnations in that one night through his enlightenment and unfoldment.

What a beautiful picture these two men present as they sit before the fireplace in this monastery high in the Himalayas! Damis is dark, compared to Apollonius' golden beauty, although his skin is fair. The Master has such an expressive face. As His thoughts play across His sensitive, strong features it is like music on a responsive instrument. No artist could catch the flow of ever-changing expression as they talk together. His face is illumined by the large blue-violet eyes, glowing with life and light. Indeed they are "the windows of His Soul," pools of deep, deep color, never quite the same. There is a lull in their conversation as they drop into a meditative mood. Soon they are summoned by a neophyte to partake of the evening meal.

There are quite a number of men living in this monastery and the atmosphere is filled with love, light and harmony. As they enter the dining hall they find low tables with seats running along one side. The opposite side and the two ends of the tables are left free for service. Apollonius and Damis are seated with the Master Who greeted them upon their arrival at the monastery. They are alone together at their table and half sit and half recline as they are served with vegetables, fruits and nuts. There are large bowls and platters of fruits similar to our pears, mangoes and plums, as well as large grapes, twice the size of ours of today. Each is served with a dish of what resembles our salads. Raw dark green leaves are arranged on a plate which they dip into an oily mixture and seem to relish as they eat. The nuts are similar to our almonds, though much larger. A dark cone-shaped bread is served, unsliced, which they break. There are also a great variety of cooked vegetables and they drink milk. Altogether the meal seems very pleasing and is beautiful to look at, this meal of colorful fruits, vegetables and nuts with which Mother Nature so bountifully supplies man. Apollonius never touched flesh foods, but lived on the simple, vital foods provided for man by the Great Source of all life. With our finer sight we observe the colors around the men in this large

dining room. One can see how far on the Path they stand by studying their auras, for they are in different stages of unfoldment. The end of the room where the Master, Apollonius and Damis are reclining is radiant with light.

The scene changes and we see these three sitting together in the Master's room. They do not speak with their lips, but exchange thoughts through the mental channels. There is a soft, thick rug in front of the fireplace upon which they recline as they enjoy the beautiful red-gold warmth which radiates from it. This warmth penetrates the room and appears to be a natural form of electric Force. They are considering some very profound subjects and sit together far into the night. We are able to discern that they are discussing the Laws governing the Solar Logos, the planets and the life on them, as well as the stars and their manifestations. Their thought is centered around the Logos and His Power of manifestation, which is most interesting and absorbing. They communicate with each other from the center of their foreheads, rather than with their lips. We can *see* the thoughts projected from that point. Sometimes their lips move slightly as the expression of the thought plays upon their features. This ability to transcend physical speech is nothing unusual or extraordinary, for they are far enough advanced to create an atmosphere where an interchange of thought is natural and spontaneous. We can see the thoughts flash out as light with words on it. They go through the same facial expressions and body movements as though they were using their lips, but cover much more ground, thought being so rapid. They are accomplishing much without expending the energy necessary in speech. We wish we could explore the monastery, but are permitted only a few glimpses. There are many things in this room we would like to investigate, but we are impressed with the thought they are too sacred to be written about and it cannot be permitted.

Our scene changes to another room, which is filled with hidden mysteries. Apollonius and the Master are seated at a long table and are working together on a huge roll, which is filled with hieroglyphics. It is beautifully done in soft colors and is very old. The characters are somewhat like the Egyptian glyphs, but more ancient, this manuscript having been

brought over from Atlantis. As they read, they unroll one end and roll up the other. With long, fine ivory sticks they weave in and out through the characters as they decipher the hieroglyphics. The walls of this room are filled with small niches in which many precious and sacred rolls are kept. A thin, flat tile fits in the opening of each niche and a secret spring releases the tile as the Master runs His fingers delicately over it. When a roll is returned to its niche and the tile replaced it eludes detection, for the walls appear to be perfectly plain and solid. Rare tapestries hang on the walls and cover the niches.

We enter another room, similar to the one we have just left. Apollonius is now making a record on parchment, which is to be filed away. He works rapidly, using a small, fine brush doing His lettering in Greek. He brushes in a letter, then sprinkles a powder over it, rolls up the parchment, then paints in additional characters—and repeats the process. He is recording His teaching on this scroll and two others remain to be written. We wish we could read the scroll which contains the very heart of His Teaching. One scroll has to do with the history of His trip and His visit to the monastery, another deals with His birth and life. He spends many hours working at this long, narrow table, the room softly lighted with a luminous, soft radiance.

The rolls of parchment are quite long. As He writes in His Message we feel the rhythm of it, for He is expressing it in poetic form. Between the verses He places a small hieroglyphic in color. He sets the rhythm with the Rhythm of His Heart and it is as though it were a Song flowing out from His innermost Shrine. We can almost hear the Melody of it, for it seems like music on a delicately strung instrument with the wind playing through it. Every now and then we hear a bell note. As He comes to the end of His Message, He is so uplifted that the vibration raises us also to the Heights. We seem to have reached the Nirvanic state of Consciousness, the Bliss of at-one-ment spoken of in the Buddhist Scriptures.

At the end of the finished manuscript He paints three lines in beautiful coloring, and beneath the three lines is one line which reads, "*The-Three-In-One.*" The "*One*" is done in gold. He has finished the three rolls, the one recording His

journey and visit to this monastery, another the history of His life from birth to the time when He finishes His Mission on this planet, the third embodies the Message, which is quite long . . . the Heart-Song of His Teaching, His Soul Song. After the manuscript is finished the Master enters and they go over the rolls together. Then they place them within two crypts. One holds the teaching, the other holds the history of His life and the record of the journey to India. They are side by side. A new tapestry is placed over them, a tapestry that has been made especially for Apollonius, to commemorate His visit. It has been done by several of the monks who are very fine artists and craftsmen. The tapestry portrays the Sun and Its Outpouring of Blessing upon humanity. There is one outstanding figure on it, which represents Apollonius. Since it is executed in mystical form we see that if someone were to examine it who did not understand symbolism he would see nothing of what we are able to perceive. Now that the parchments are placed within the crypt, Apollonius and Damis have finished their visit, so next day they leave for other fields of service.

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We have been very fortunate in being permitted this glimpse into this fine old monastery, which is still in existence in the Himalayas. It is very secluded and would be almost impossible to find. Only the very Great Ones live there.

A TEMPLE IN ATLANTIS

There is much more symbolism connected with the sacrament of Communion than is given by the Church, so we will go back into its origin, which will take us into one of the Temples of Atlantis. Apollonius incarnated in Atlantis as one of the gods Who mingled with the humanity of that

golden Age. This was the true "Virgin Birth," as it was not necessary for Him to step into the karmic law of the planet by being born in the flesh. He came down into Atlantis in His Own pure Form. In Palestine and Greece He revived the Sacrament of Communion in a simple form, following the ritual that was used in Atlantis. It had nothing to do with His physical body and blood, as the Church implies, but had a much more beautiful conception.

Our picture takes us into one of the great Temples of Atlantis in the City of Gold. Upon entering we are filled with awe at the richness and beauty of the interior. The floor is made of tiles of old gold, which are cut in five sizes and fitted smoothly together, one into another, giving the beautiful effect of sunlight imprisoned in the floor. The walls are of pure gold encrusted with purple and orchid gems which flash and scintillate in the light. Sacred symbols in the walls are outlined with these beautiful jewels. Over the altar there is a symbol of the Solar Logos, made of a luminous matter which appears iridescent. There is an arrangement in the roof which inverts the Sun's rays into a beautiful stream of light which pours through the symbol over the altar. There is nothing else in this sanctuary with the exception of a very lovely orchid blossom at the foot of the altar. It is very large and appears to be a living plant, for it rests in a small pool of water. At the edge of the sanctuary are nine delicately graceful pedestals, each holding in its center a small pool of oil in which burns a purple flame. Just in front of these flames stands a white-robed Priest, wearing an orchid stole which fits closely around the neck and continues down almost to the bottom of his robe. An orchid cord is tied around his waist. The stole is heavily embroidered although the robe is simply fashioned. His skin is soft reddish-brown, his eyes are brown and his short brown hair is softly waved. His kindly face radiates vitality and joy.

The only seats in this Temple are small hassocks, gold in color, to harmonize with the walls and floor. They are arranged so there are two aisles rather close to the center of the room. As the Priest stands waiting in a soft radiance of golden light, lovely music fills the Temple. It appears to be coming from within the sanctuary, although the instrument

is not seen. The rich melody reminds us of our modern organ music. A number of devotees enter silently and take their places on the hassocks as the Priest invokes the Blessing of the Solar Logos. They sit quietly in meditation with bowed heads and the music continues, softly beautiful.

After a short period the melody changes to a rather joyous strain and we see, coming down the aisles, eighteen exquisitely robed dancers. They are dressed in pale lavender and carry garlands of green leaves with clusters of purple fruit. These fruits seem to be moderately sized plums or large grapes and are in clusters of three, six and nine. In front of the Priest is a rather large platform with three steps leading up to it, then three additional steps lead from this platform to a narrow platform, upon which he stands. Three more steps lead up to the sanctuary, which holds the nine flames. The effect is beautiful and symbolic. The worshipers are robed in white and wear a headdress in the oriental style, so there is nothing to distract or mar the setting. The whole picture before us is in white, gold and the lavender and purple shades.

As the dancers approach the Priest upon the platform they perform a beautiful symbolic dance with the garlands of leaves and fruit while two white-robed Priests advance from each side of the sanctuary bearing chalices of gold. Advancing toward the dancers they arrive at the center of the platform where they stand as the garlands are placed upon them. The maidens then withdraw to either side and arrange themselves in graceful postures. The Head Priest descends and blesses the chalices, one of which holds a pure white liquid, the other deep purple. The white represents the Spirit of the Solar Logos and the colored liquid is symbolic of His Body, or manifestation. The idea symbolizes Life expressing through form. After the chalices are blessed another Priest appears with a large golden bowl. He approaches the two who bear the chalices and, kneeling before them, presents the bowl into which the purple liquid is poured, then the colorless liquid is emptied into that, as the High Priest intones a meditation to the strains of soft music. We realize the symbol of the two liquids are the two aspects of Deity, the masculine and feminine, the white liquid being the positive

aspect, the colored liquid the negative, or the manifestation.

Now the three Priests bring the golden bowl to the center of the Temple where the worshipers have formed two circles, one within the other. The bowl is placed in the center and, as the Priests withdraw, the dancers move gracefully down within the inner circle and perform a beautiful mystic dance which symbolizes the penetration of Spirit into matter. At the conclusion of this ritual the Priest comes forward and blesses the bowl. We can see the Force emanating from his fingers into the bowl and as it strikes the liquid it seems to increase and becomes effervescent, sparkling with life, for he has thrown in a tremendous magnetism of Life Itself.

While he has been performing this part of the ceremony the dancers have withdrawn and now appear again from the outer doors carrying small golden trays upon which are tiny cups. They bring these to the Priest, one by one, and, after he has filled the cups, they pass among the devotees giving each a cup of the precious liquid. After all have been served the Priest returns to the sanctuary, entering the Holy of Holies and approaching the altar. Kneeling, he intones a meditation while the worshipers drink the sacred essence. Finishing with a mantram, he also drinks of it. At that moment there is a shower of golden light, which comes scintillating down from the upper part of the Temple, merging the consciousness of the High Priest, the three attendant Priests (who are arranged just outside the sanctuary) and the eighteen dancers, arranged below in a circle, as well as the other worshipers who are still seated in circles around the golden bowl in the center. As one of the Priests places the bowl upon a small pedestal it becomes filled with liquid flame of orchid color.

This ceremony is called the Feast of Union and in it the hearts of all the devotees are blended into one, for the entire ceremony is a meditation and consecration to the ONE. For a few moments their consciousness has become so merged that one can scarcely discern separate bodies for we are looking at them with clear sight. It is one great mosaic of beauty. The Temple is the background, as it were, of the worshipers, the Priests and the dancers. All appear as a beautiful pattern traced on a background of gold. As they begin to individu-

alize again a little purple flame is seen in each golden cup. The High Priest turns to the three attendant Priests and the dancers return to the edge of the platform holding their trays. The worshipers come forward, first the outer circle, placing their beautiful little flaming cups on the trays, then turn and leave the Temple, making room for the second circle to do likewise. The Priest continues to bless them until all have withdrawn.

Now we witness a most beautiful dance executed by the eighteen virgins with the purple flames. They move down into the Temple and the three Priests return to their places of worship. First the dancers form a swastika, then a whirling swastika in which the flames describe circles of living light. They then form a circle, holding the cups high above their heads; then the sacred triangle is formed, then the square. Finally they form two lines, each making the figure "9," and face the Altar. After kneeling in obeisance to the ONE, they rise and leave the Temple, still in two lines. The High Priest turns to the sanctuary and, as he kneels before the symbol of the Solar Logos, a Ray of brilliant Light falls upon him and in that Light appear two radiant Beings. They bless him as he kneels before the symbol of the One and through Their words he receives inspiration and strength. Finally They withdraw and he faces the Temple, holding out his hands as the nine flames die down into the little bowls of gold which form the pools of oil in which they have been placed. As he leaves the sanctuary the music dies away and the beautiful mosaic fades from our sight.

* * * *

Now let us uncover another Record in which Apollonius of Tyana used this ceremony, although in much simpler form, yet with all its significance and grandeur. To Him it was a very sacred ritual, one which could be partaken of only by those who understood, otherwise it would be sacrilegious. When He made His final Initiation in the heart of the Sphinx a Great One from Venus imparted to Him many sacred Truths, which He had not uncovered prior to that time. Among them the sacred Festival of Union was given to Him

to celebrate with those who were closely associated with Him, usually on the roof of Martha's home, for that quiet house had become a sacred rendezvous away from the clamoring crowds of the city. Often as many as fifty or more gathered there with Him for special instructions.

Thus we see Him, attired in a white robe, in the center of the group with a canopy of stars overhead. Through the soft evening air come only the quiet sounds of Nature; a bird similar to our nightingale sings his praises to the One Great Lover of all; the chirping night insects, the soft rustle of leaves in the evening zephyrs—all Nature round about Him giving forth harmonious sounds as He draws His dear ones around Him in this less ostentatious Festival of Union.

We find this group arranged in circles around Him and before Him on a low table are two chalices with a bowl between them. The devotees are seated on hassocks and in the background we hear the plaintive strains of stringed instruments. There seem to be several harps and other instruments resembling the mandolin and zither of today. The melody is very sweet and continues softly as He gives a short discourse on the symbolism of this sacred Feast of Union of the Lover and His beloved. After his talk Apollonius intones a mantram which unifies the consciousness of those assembled with Him. The musicians, as in the Temple in Atlantis, continue to play with muted strings throughout the entire ceremony.

After invoking the consciousness of Union and the Blessing of the Solar Logos, He pours the two liquids into the bowl, first that which represents the manifestation of the Body of the Solar Logos and then the Spirit, penetrating through every part. He then invokes a blessing upon the liquid, which, in turn, fills the bowl and becomes effervescent. As He finishes the invocation two small children appear with trays of silver, bearing tiny silver cups which the Master fills from the bowl of essence. The little ones carry the trays to those assembled, returning to Him again and again until all have been served.

Now the Christos stands quietly and upon Him a beautiful Ray of Light descends from the starry dome, as it were. It shines upon Him as He chants a mantram, extending farther and farther out until the entire assembly is showered with

glorious Light. Two beautiful Beings appear before Him, blessing Him and the assembly, merging the consciousness of all into the pinnacle of the high consciousness of the Three in the center. All are caught up in this consciousness and for a few moments are quite unaware of any personality. There is only the One Life in and through all, the Life of the Logos, the One Beloved. As the two Great Ones leave, Apollonius draws each one of the group back into their heavier vehicles as He lowers the vibratory forces.

The music continues and now they sing a beautiful mantram together, softly and gently. As it is concluded they arise and leave without the exchange of spoken words, although their thoughts of love and gratitude go out to the Master and to one another. The occasion has been too sacred to be marred by any needless conversation, for their hearts are filled to overflowing with the very Essence of Life Itself. No word could express what they have received in consciousness.

The Christos lived many years after He withdrew from His active ministry and during that period He devoted Himself to the mass consciousness of humanity in the upper levels of planetary life, as well as to His Own great Work in its cosmic aspects. But once a year He returned to hold the Festival of Union with His beloved friends. After many years of service to humanity, at the age of ninety, He called together the few remaining devotees for the final Feast. Although He did not tell them, they sensed this was His farewell.

* * * *

For a few moments let us drink in this holy Sacrament, first that of Atlantis, with all its radiant beauty and majesty of power, and then in its more quiet, less majestic form, as the beloved Christos performed it in the quietude of those starry nights in Palestine. As He carried through the ritual it was still permeated with the grandeur of thought and expression and the beauty of illumination. One could not participate in so sacred a ceremony without at least a flash of light penetrating the outer consciousness and drawing him more closely to that Light within in the inner sanctuary of the

heart; that Light which is ever penetrating the outer darkness with joy and peace and Its loving Presence.

May our hearts and minds become unified that we may carry this sense of Union with the One, that Loving Presence Which overshadows us with Its Beneficence. May we become one with *That*, the Source of our being, and may That Love penetrate every part of our consciousness that we may truly be aware that there is no separation between our hearts and the One Great Source of all life, all love, for ALL is centered in That One, and that One is in all.

THE PASSING OF APOLLONIUS

WE are now in a Temple in Greece and many years have passed since the events in the life of Apollonius of Tyana, which we have been following. We see a lonely figure passing through the corridors of the Temple, absorbed in meditation. Another man approaches hurriedly and we realize there is great concern in his heart for the Master. He follows at a distance so as not to intrude upon His meditation. It is very still here in this Temple; there is an extreme quietude as though all life were suspended for a few moments. It is like the Pause that comes, just before the dawn, as the day breaks, just before the thrill of new life comes forth as Nature greets a new day. It is that Stillness of the moment when Life Pauses before It discards the old form to emerge in a new, more beautiful, expression.

The body of the Master appears to be about ninety years of age, but it is still very straight and strong. However, there is an air of finality about it, as though everything pertaining to that expression were finished. He wends His way back into the sanctuary of the Temple. Now we see the body sinking to the floor before the altar, but Apollonius stands in all the glory of His Spiritual Body beside it. As Damis approaches

He sees the Master moving toward him, His aura radiant with color and light. As He comes close to the disciple, Damis falls on his knees before Him and Apollonius blesses him. He bids him rise and makes very clear to him that, while the body has been discarded, they are still together in consciousness . . . they are ONE in the Unity of Spirit. He speaks to him further, instructing him and telling him that the death of the body is but liberation into new life for the soul. He says, "Ah, Damis, now thou seest the great paradox of life. That which seems so real is unreal and that which appears mysterious is the Reality. Life is an ever-flowing Essence and, as thy vision clears, thou art conscious that there is no break in the Rhythm. The Harmony is supreme, each tone a part of the whole and the whole a perfect symphony. To thee these great Truths are made clear, having earned, through incarnations of devotion and right living, a cleared sight which pierces the unknowable, so-called. Blessed art thou and may My love sustain thee, and mayest thou transmit vibrations of harmony and beauty manifesting from this hour to humanity through aeons of time to come. Blessed art thou, Damis, for thou art very dear to Me. Many times in the past hast thou been very close to My heart, and the only vibration that may call thee back into rebirth will be Love and service to Love. Mayest thou ever be conscious of the Harmony of the Spheres and the music emanating therefrom. May thy heart dwell in peace. Farewell until another time."

It takes Damis some little time to regain his equilibrium and when he finally realizes what has occurred, he gathers up the precious Body of the Lord and carries it out of the Temple. The evening shadows are falling as he leaves; the golden radiance of the Sun seems to have gathered up that beautiful Ray of Light to send It thrilling through all creation, forever one with the Logos, ONE with all Life, the Eternal Verity . . . Eternal Love. Softly the darkening shadows cover the earth, veiling the service that is the final act of devotion which Damis and the other devoted ones may render Apollonius of Tyana.

Only a very small group of the devotees are told of the passing of the Master, and they lovingly prepare the body for its last resting place in a mausoleum built into the hillside

overlooking the city of Athens. They did not wish the body to be discovered, so were very secretive about the location, permitting no one to know about it. They were zealous in helping Nature to seclude it and the place was soon covered with vines and foliage. It could not be found today.

* * * *

Let your memory linger upon that triumphant Life that left the Tomb behind, for there were no barriers in its triumphant passage through matter as Apollonius brought light, love and consolation to those dear to Him. Let us infill our consciousness with the joyous Radiance of His Spirit and be grateful for His Message of Love and Liberation. His radiant Spirit enfolds us still, for It penetrates through the sheathes of matter into the hearts of all humanity. As the Ages pass there will come through the wonderful Presence of the Living Christ within each heart, which is the Love-Light of our beloved Logos, individualized in the Christos, flaming from the very Center of His Being into the hearts of all. Though He will not incarnate again, His Presence will enfold each human soul in the Great Outpourings of His Love upon humanity. The Christ-Light is forming and finds Its resting place within the shrine of every human heart.

In the Aura of His Beauty, of His Power, Nature Itself will stream up in the ecstasy of His Light and give forth the Fragrance of His Presence in a new and better world. The earth will flower just as surely as it did when Apollonius, as the Lord Buddha, as the beloved Christos and that sweet Expression of Love, Shri Krishna (as well as many of the other Great Ones throughout history) as They passed upon the Pathway of Life. As They walked the earth Nature sprang forth in all Its beauty clothing the Path with loveliness for Their feet to tread upon, which is no fantasy, but a fact.

When we realize the marvelous understanding of Life Itself and the recognition of the Power of Spirit which was resident in the Consciousness of these Great Ones, how could we conceive of Nature's doing aught else but responding to the Radiation of Power which flowed from Them, as They contacted that plastic Substance through which Nature gives

forth to mankind the fruits of Its existence, the manifestation of Its pattern in this beautiful Scroll of Life? Yes, as the Christ-Light forms in humanity, our world will be a heavenly sphere, as the Logos intended it should.

It is beautiful to realize that in the cradle of Love-Wisdom the Birth of the Christos takes place; that as we prepare ourselves for the celebration of New Life at the turning of the year (that Birth so wondrous fair) Its very birthplace is within the human heart, and the coming together of Love and Wisdom (the positive and negative aspects) makes possible that beautiful expansion of consciousness, which is symbolized in the Church as the Birth of the Christos. Love invites Wisdom into her heart, that the manifestation of New Life may come forth, clothed in the Light of Spirit.

Let us consecrate ourselves to the manifestation of the triune Spirit of the Beloved in us, as It emanates through His Consciousness, revealing the Flame of Life within our hearts . . . and Its Potency . . . Its Power . . .

APOLLONIUS APPEARS TO DAMIS

IN the coolness of a summer evening in Palestine, as the Sun's last rays cast a rosy glow on the horizon, we see two men walking together in a colorful garden. One is Damis, the other his close friend, also a follower of Apollonius of Tyana. They are engaged in earnest conversation as they anxiously discuss a problem in healing, which they have been unable to solve. Damis sighs, "If only the Master were here . . ."

As they stroll along we see a figure in white following them and gradually overtaking them. In fact, Apollonius, in His lighter form walks beside Damis for a few paces before he becomes conscious of His Presence. He feels It, however, and says, "I feel that Apollonius *is* here." Then the white-robed

figure becomes very tangible and visible to both men. After joyous greetings they continue their stroll, the Master joining in the conversation.

The problem concerns a sick woman, who is greatly needed by her husband and young children. The men question Apollonius as to whether they would be interfering with her karma if they restored her to health, thinking this might be the reason they had been unsuccessful in helping her. As they discuss her case, Apollonius investigates her karma further than they had been able to and discovers she really should finish the task allotted to her. He instructs them how to handle the situation and also how they may contact Him should the need arise. After a few intimate questions regarding their welfare He blesses them and disappears.

The light has softened and the sky above them is a deep blue, as oriental nights are in the summertime. The air is fragrant with the flowers blooming in the garden and the two men are filled with peace and joy, having had this contact with the Master. They seek a garden bench to discuss further the instructions He had given them, for they wish to memorize every precious word of His talk with them. This done, they make haste to visit the sick woman to apply the principle the Master has outlined. Soon they have the pleasure of seeing her arise from her bed—weak, but quite restored after her long illness.

It is a joyous occasion for the little family, for the children have great need of their mother's care. The husband is so grateful, so relieved and happy to have his beloved so improved he can scarcely express his gratitude. Damis' heart is filled with thanksgiving and happiness, too, for he has the satisfaction of seeing the Power with which Apollonius had blessed him in the Temple being made manifest. It is a most joyous, happy scene.

Damis has proven the principle that Love always fulfills Itself through Its Own Law of Good, that Law which transcends karma and its reactions, transmuting the cause and the reactions . . . transmuting the lesser self to permit the Light of Spirit to permeate every part of the consciousness and become manifest in the outer form. As they talk to the grateful young woman, dwelling in thought upon the Life Force, they

are able to show her how that Life Force is Spirit Itself and therefore eternal. As they prepare to leave, Damis speaks.

“Ever dwell in thy heart upon the union of thine inner self with the radiant Light of Spirit. Know that livingness in every part of thy being, body, soul and spirit. Forget the old ideas of suffering and pain and hurt; naught compels thee but thyself. Being filled with the Life of the Logos, thou art perfect, for thou art Life! Through the union of thy little life with His Life, through thine understanding of the oneness of *all* life, thou wilt unfold in strength and wholeness. Realize thou art a *spiritual* being, for in truth thou art Life Itself. There must be no condemnation of any part of thy body, for each cell and every function hath its part in thy perfect being. Now art thou restored to divine order and each functioning is motivated by Spirit. Thou *art* Life Itself. Peace be unto thee.”

APOLLO'S CHILDHOOD HOME

AGAIN we draw near to the pool in the garden of Apollonius' childhood home. The garden is very lovely in the soft light of early evening as we find the beloved sister of Apollonius seated in the pergola where many years ago His mother had the beautiful vision of His birth and great destiny. Instead of a vision of beauty, we find this ageing woman plunged in grief and loneliness. The figure of Apollonius has appeared in the garden, and, not wishing to startle her, He chooses a path which winds around the edge of the pool, so that she can see Him approaching. When she realizes her beloved Apollonius has come to her she runs to meet him, her heart filled with joy. To her there is nothing supernatural about the occasion, as He takes her in His arms, wiping her tears and blessing her with His love. It all seems very natural. Together they walk to the pergola and

seat themselves on the same bench where their beloved mother sat so many times in the past, for the seat beside the garden pool was her favorite resting place.

Apollonius reveals much to His sister in regard to the past and also the future, showing her that the whole of life is a gloriously beautiful tapestry. "It is true," He tells her, "there are many dark colors in the Tapestry of our life, but again, there are beautiful, glowing tones. Often the Soul goeth back, down through the Tapestry and picketh up some unfinished threads and weaveth them into the perfect pattern. Then again another thread is picked up and carried through further up in the design. The Tapestry stretcheth through aeons and aeons of Time, far beyond the consciousness of thought, and the further thou dost look, the more beautiful, scintillating and delicate it becometh, for thy tapestry, like a slender thread, fitteth in with the numberless other tapestries, making a complete Whole in the Great Tapestry of Life, which mergeth into the glorious Effulgence of the Solar Logos."

He thrills her with the joy of the weaving as He takes her, step by step, up through the great Spiral of Life to the Absolute Itself. With this beautiful picture of Life in Its Oneness to comfort and sustain her, He leaves her, assuring her of His loving Presence close about her whenever she feels the need of His Love. She sits quietly in the soft, starry evening light, her heart filled with peace and joy, secure in her consciousness of the Oneness of Life and Love.

THE FISH BREAKFAST BY THE SEA

NOW we find Apollonius walking in the early dawn along the seashore. The day is just breaking and we see the first faint pink of the clouds high over the sea. He is extending His blessing out over the waters as He walks along in deep meditative thought. Soon He meets three men

who are old friends and overjoyed to see Him, but, underneath their happiness at beholding Him, He realizes they are troubled. In His compassionate way He soon draws them out and finds they and their families are in great want. So He instructs them to harmonize their thoughts, and, realizing they have not had food for some time, He invites them to have breakfast with Him here on the seashore. At His instruction they gather firewood and build a fire—and soon are breakfasting on bread and fish broiled on the coals.

Knowing that their loved ones are also in need of food He gives them each a small loaf, saying to them as they leave Him, "As thy faith, so be it unto thee." For the question had arisen in their minds as to how far a small loaf of bread would go in feeding a hungry family. Now Apollonius makes very clear to them that there is plenty in what He has given them in His instructions, if they but have the faith to use it. And so, by using the inspiration and knowledge He had given them as they sat together at breakfast, when they returned to the town they soon found work and the means to care for their families.

In the radiance of the Light of His Presence they had been able to understand what He wished to teach them and their minds were illumined by the radiance of their own spiritual light from within. In the light of the dawn of this consciousness they realized there is but One Power, One Love, One Light to kindle the hearts of all mankind and in that Power, that Love is the sustenance for every need.

As they went forth in the radiance of that revelation the Power of Love was made manifest and it was as a magnet drawing their good to them. In the warmth of their success they became fully aware of the Divine Presence, *the Christ within*—for did He not have a feast prepared for them within their shrines, as well as the breakfast beside the Sea? Not only had their beloved Apollonius come to them in what appeared to be His fleshly body, but His very Presence seemed centered in their hearts to guide them. This occurrence indicated to them that the supreme Power resides in the very hearts of men, and assured them that the Presence is ever working through the daily activities to become a part of the Pattern of Life . . . first the pattern of the individual and then blend-

ing into the Great Pattern of Life Itself, ascending into that higher Aspect, which is Divinity—which makes the circle complete . . . He in us and we in Him, one divine Unity.

THE FAREWELL MESSAGE TO THE DEVOTEES IN THE HOME OF THEODOSIA

LET us turn our thoughts to the quiet home on the hillside, the home of Theodosia, where the devotees sat so many times at the Master's feet. The hills and the home seem almost the same, but the people are greatly changed with the passing of the years. It is evening and we are once again on the familiar roof with the beautiful blue canopy of the sky above, the stars sending down their beams of light. Four are gathered here, Martha, Mary, Peter, and James, to use their Biblical names. It is a very close, harmonious group and, somehow, the thoughts of all four seem to express the same desire, that the beloved Master might bless them with His Presence. It is true they had received His blessing many times since His passing, but not with His direct Presence.

At the suggestion of "James" they decide to make the surrounding conditions so harmonious through meditation that it might invite the Master to come. After a few moments of harmonizing thought they are greeted by the ever-welcome voice of their beloved Teacher and friend. As He seats Himself upon a hassock their hearts are filled with gratitude and joy. Immediately they plunge into a discussion with Him regarding the work He is carrying on in the finer planes of consciousness. He answers their questions and gives them instructions as to their work in that realm. He tells them something of their future karma and instructs them as to how they may transmute it in order to gain their freedom more

quickly. He helps them to impress upon their consciousness the desire for liberation, which should culminate in the near future.

The hour is vital, thrilling, as they glimpse the wonderful vistas of Life He outlines for them. He tells them they will finish their earth lives in a future incarnation and step free into the wondrous life to come in the Eternal Progression of Life Itself, ever moving upward in the Great Spiral of Life toward the Goal of Completion. He promises them continued service to the Beloved *with Him*—until humanity has reached its perfection, for He will never take His Nirvana until all shall be drawn safely into the perfect Life and Love of the Beloved. His closing words . . .

“Let the peace of this sacred hour enfold you, dwell within your hearts, and may ye have the realization that in the Heart of the Logos ALL IS WELL. The Great Law of Good, underlying all manifestation, is good, even though the outer manifestation may not always express good in its fullness, its wholeness. Hold to the knowledge in your hearts that all is in the becoming, unfolding into that ultimate Perfection. Therefore ye can truly believe and know that in the Fullness of His Being ALL IS WELL. That great Law of Being, the Good, is ever pressing forward to the goal of a perfected humanity. Maintain your faith in the all-encompassing Love and right action of His Infinite Life as It unfurleth the petals of thy Lotus, revealing the hidden good and the fragrance within your hearts.

“Ever center yourselves within the inner sanctuary and thus renew your consciousness with the realization of the eternal Promise, rather than the eternal fulfillment of Love Itself. Thus will ye open the wellsprings of your inner being, restore your consciousness, your world of activity, to the Harmony of the Song of the Logos, which He forever intones from the depths of His Being. With the realization of that Harmony, the Rhythm of that Song, will come the Higher Rhythm of Life Itself in your life of activity, for thus have ye restored your souls in the wellsprings of Love Itself and returned to the Home of your Spirit, the Fullness of Love and Life within the Consciousness of the Logos.

“All is well in the Heart of Love, and ye—with the whole

Universe—dwell within that Heart. The Beauty and Harmony of the Beloved is first realized within that inner shrine—for none can express that which he hath not within. Dwell ye therein. And now, beloved ones, I bless you with the Peace of Infinite Love, that Peace which the world cannot give, give I unto you. It is the Peace of the Logos. May His perfect Life ever be manifest in your bodies, His Wisdom illumine your minds, His Love infill the very center of your hearts . . . May His radiant Light ever make clear the Way for you, make easy your path . . . I bless you . . .”

PHILO'S CLOSING BLESSING

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AND now may you feel the joyous vibration of the Joy that was ever in the heart of the Master. May it lift you into a higher joy, the Joy that is still in the heart of Apollonius, though He is not now of Tyana. May that Joy lift you until you feel the very beat of His heart and through it fulfill His desire to free you. For, as He stood upon the mountain top, viewing that great panorama, He saw your soul and through His very desire to free you He threw out a vibration to you which is still winging through the ethers and should find a resting place within your heart. We leave you now with that Blessing . . .

Peace.

[illegible]

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